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William McCutchan Morrison
Twenty Years in Central Africa

By
REV. T. C. VINSON

1921

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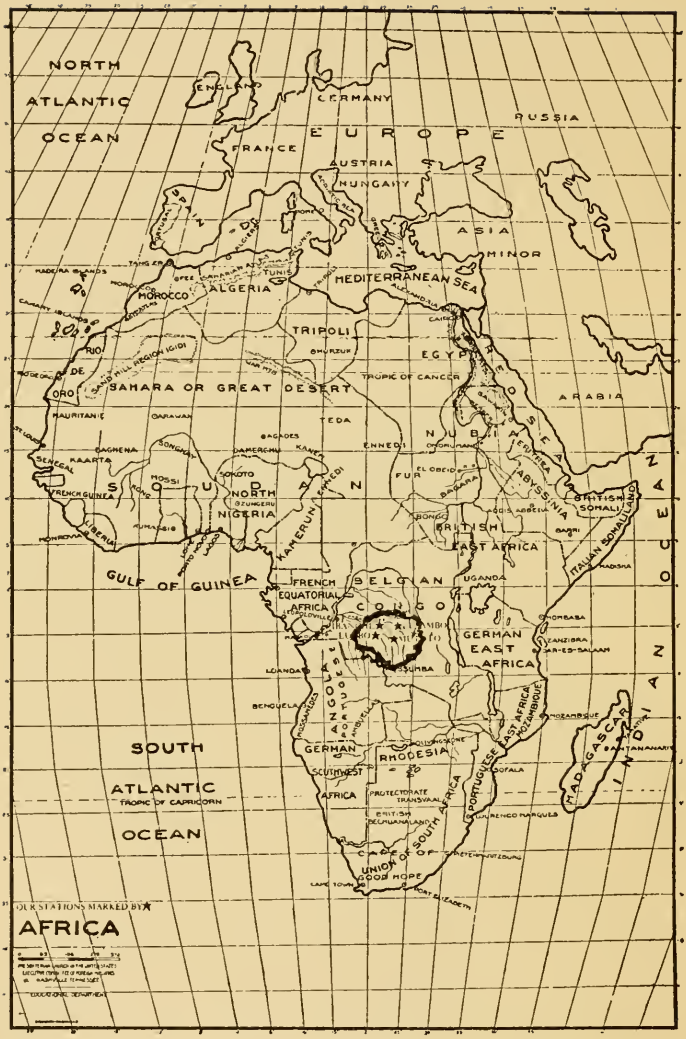
To
the Men's Club of the First Presbyterian Church
in Chattanooga, Tennessee
whose liberality has made possible my work in Africa
and whose fellowship in the Gospel has ever
been an inspiration to me
this book is affectionately dedicated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CAPE OF GOOD HOPE
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INDIAN OCEAN
OUR STATIONS MARKED BY ★
AFRICA

Acquittal of Drs. Morrison and Sheppard 104
Articles on Congo Reforms 52, 155, 156, 159

Bakuba Dialect 35, 161
Bakuba Tribe 27, 29, 33, 84, 180, 181
Baluba Dialect 35, 59
Baluba Tribe 33, 113, 116, 126, 127

Caravans 23–24, 133
Commission Appointed by Leopold 54
Conference of Congo Missionaries 141–148
Congo Free State 46-56, 167,179
Congo Reform Associations 55–56
Congo Reforms 45–56, 75–87, 156–159
Congo Reforms, Report of British Consul 84–87
Congo Reforms, Speech of Dr. Morrison before Boston Peace Conference 179–191
Congo River 20–21
Correspondent for Missions 159

Daily Program of Dr. and Mrs. Morrison 73
Death of Mrs. Morrison 119
Death of Dr. Morrison 149
Dialects, Native 59–60
Diary of Dr. Morrison 14–15
Dictionary, Baluba 45, 63–64, 153-154
Duties of Missionaries 37

Education of Dr. Morrison 11–12

Fevers, African 25
Funerals, Native 31–33, 118, 123
Furloughs 45, 127–129

Genealogy of Dr. Morrison 9–10
Grammar, Native 45, 57–64, 153

"Herald, Kasa" 41, 78–80, 193–194

Ibanche 27-29, 33-34, 72
Ivory Industry 23
"Kasa Herald" 41, 78-80, 193–194

Lapsley, S. N. 25, 194

Lapsley, The 71–72
Lambuth, Bishop 133, 141, 172–173
Leopold, King 24, 46, 48–51, 54,72, 75,180–184
Leopold, Letter to 50-51
Leopoldville 24–25, 94
Luebo 26-27, 35-36, 58, 113, 187–190
Lukenga 33, 38–40
Lusambo 117

Mark Twain, "Leopold's Soliloquy" 159
Marriage of Dr. and Mrs. Morrison 69–70
Mission Policy 134–140
Morrison, Mrs. 69–75, 116–124

Nicknames, African 28–29

Palavers 126, 138–139
Prayers of Dr. Morrison 164–169

Railroad, Congo 21–23, 71
Rubber Companies 23, 76–83

Sankuru River 36, 38, 40
Sheppard, Dr. W. H. 27, 36, 76-84, 108
Slavery 33
Speeches on Congo Reform, Dr. Morri on—
  In Boston 52
  In London 47
Stannard Case 97
State Department 96–98, 197–201
Stead, W. T., Article on Congo Reforms 48
Students, Native 41–43

Training of Natives ..... 31, 41-43, 74, 165 (Footnote)
Translations 30, 57-68, 104-105, 113, 124, 127, 128, 153
Treaty of Berlin 34, 179, 181
Trial of Drs. Morrison and Sheppard 89, 105, 108–111
Tribunal, Belgian 45-46, 103-104

Vandervelde, Emil 49, 98-99, 102-105, 109
Voyages to Africa 14-17, 70-71, 127

Zappo-Zapps 45, 189

Preface

THIS book has been prepared at the joint request of the American Presbyterian Congo Mission (A. P. C. M.) and of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States. Its purpose is to make the world, and especially our own church, better acquainted with the character and the work of Dr. Morrison. No attempt has been made to eulogize the man, but rather to give a simple account of what he did. We have felt that an honest and unadorned statement of the truth regarding him would be a higher encomium than any ideal picture that could be drawn.

The writer has had access to Dr. Morrison's personal papers and to the documents on file in the offices of the Mission at Luebo and of the Executive Committee in Nashville. It was also his high privilege to be intimately associated with Dr. Morrison's work for six years.

In the writing of this story it has been necessary to refer to the mal-administration of the Belgian Congo under the past and present régimes. In doing this the writer has not attempted to make any attack on that nation, so recently allied with our own country in the World War. No judgment is pronounced upon Belgium for the wrongs committed in its Congo administration. We have described those conditions simply because they form the background to the picture of Dr. Morrison which we have attempted to draw. The part that he played in endeavoring to alleviate the sufferings of the oppressed formed the most dramatic episode of his life and made him an international figure. We could not do Dr. Morrison justice without pic-

turing as vividly as possible the conditions under which he labored.

The writer is indebted to his colleagues in the field for their valuable assistance in the preparation of this book; to Rev. R. D. Bedinger for the loan of a rather complete file of the "Missionary Survey"; to Rev. Joseph Savels for the translation of certain French documents relative to the trial of Dr. Morrison at Leopoldville; and to Rev. C. L. Crane for reviewing the manuscript and offering helpful suggestions. He is further indebted to Dr. J. O. Reavis, Rev. L. H. Wharton, Dr. R. E. Vinson, Dr. S. H. Chester and Dr. T. A. Wharton for valuable assistance in revising the manuscript. He is especially grateful to the Executive Committee of Foreign Missions for the publication of this book and to their Educational Secretary who has kindly agreed to superintend its printing in order that the writer may return to his work in the field.

We thank the relatives of Dr. Morrison, especially his cousin, Mrs. R. D. Campbell, who has given many interesting facts regarding his early life, and his aunt, Mrs. Virginia Gunn, who has furnished the data concerning his ancestry.

With so much material on hand it would have been easier to write a larger volume; but for obvious reasons it has been deemed advisable to restrict it to its present limits.

T. C. V.

CHAPTER I

Early Life

Ancestry—Birth—"First Impression of Africa"—Life on the Farm—Early Training—Preparing for the Law at the University—Teaching School—The Great Decision—At the Theological Seminary—Appointed to Africa—Departure and Dedicatory Prayer.

A GREAT man, as has been often said, begins with his grandparents. And certainly Dr. Morrison was blessed with a long line of godly ancestors. His paternal ancestor, Samuel Morrison, moved early in the eighteenth century from Scotland to Londonderry, Ireland, on account of his religious beliefs. There were three sons in the family, Robert, William and Samuel, all of whom emigrated to America and settled in Philadelphia about the year 1750. William and Samuel were linen merchants and came over in their own private sailing vessel. Robert, the great-grandfather of the subject of this book, was a school teacher and pursued his profession in Philadelphia for a number of years. He was a veritable giant, about six feet four inches high and broad in proportion.

He married Miss Susan Murek, who was reared in Germany and educated at the University of Heidleburg. Her ancestors also were teachers and there were five Presbyterian preachers in her immediate family. Shortly after their marriage they moved to Staunton, Va., and later to Lexington, Va., where they settled on a farm. This union was blessed with five children.

The youngest son, Robert, was noted for his piety and the high qualities of his character. He was an elder in the Monmouth Presbyterian church, the "right arm of the church" and a power for righteousness in the community. He was the father of three sons, Luther, Ruffner and

Culton. The eldest son, Luther, inherited the farm near Lexington and was an elder in the Monmouth church. He married Miss Mary Agnes McCutchan, of Bath County, Va., a woman beyond praise. There were eight children of this union, of whom William McCutchan was the oldest, born on November 10, 1867.

His mother was especially noted for her piety and it is said that her pastor often sought her advice in his pastoral work. Three of William's first cousins on his mother's side were missionaries to China. William was consecrated to the gospel ministry from his birth and all of his early training was directed with this end in view. Another factor in his early training was a very godly aunt on his father's side, Mrs. Susan Crawford, who lived in the family. She took a special interest in him from his birth and taught him as few children are taught.

There is one instance in his early life that Dr. Morrison loved to tell. When he was a very small boy he was one day watching an old colored man cutting wood on his father's place. He began to amuse himself by throwing chips at the old darkey's head, and was rebuked again and again in no uncertain terms. The impatience of the old "uncle" merely added to the enjoyment of the situation, and the bombardment was continued with renewed zeal. But the old fellow's patience was soon exhausted, with the result that the small boy was turned over his knee and given a good sound spanking. The humiliation of this treatment hurt him a great deal more than the blows that had been administered, and William ran immediately to tell his mother. He thought that she would mete out just punishment to the offender. But his mother had been sitting just inside the window and had witnessed the entire performance with the result that William was given a stern repri-

mand, together with the promise that a severer punishment would be given him in case he should be so thoughtless again. "And thus," Dr. Morrison would add with a merry laugh, "Africa made quite a lasting impression on me the first time we came into personal contact."

Here we may remark, as Dr. Morrison so often did, that Lexington is noted for the good feeling that exists between the white and colored people of the community, a feeling promoted by the two great Southern leaders, Robert E. Lee and Stonewall Jackson. It was in such an atmosphere as this that Dr. Morrison grew up, and learned to deal with colored people. This experience enabled him to adapt himself readily to the customs and characteristics of the natives in the Congo.

William grew to manhood in the quiet retreat of his father's plantation and received his training along those practical lines that became invaluable to him in later life. He learned to use his hands and was not at a loss when called upon to build a house and do the scores of other things demanded of the missionary to Africa. He was a hard worker and outdoor exercise developed a strong body, with broad shoulders and splendid chest. Thus he laid the foundation for that remarkable strength and endurance that served him so well during twenty years of arduous and exacting labors in a tropical climate.

He received his early training in the home and in the common schools of the community. He was largely responsible for the organization of a "debating club" and "singing class" in the little country school, where he learned the art of public speaking and also how to "raise a tune." These things may have seemed unimportant at the time, and yet they were a part of his unconscious training for his future work in life.

When he was sixteen years of age he entered Washington and Lee University. As his home was three miles in the country he walked in to his classes and home again in the afternoon. This kept him out of many of the activities of university life, but he always came back on Saturday night to attend the meetings of the Washington Literary Society of which he was a member. During his second year in college he won the orators' medal in an inter-society contest.

We are told by one of his fellow-students in the University that there was nothing especially outstanding in his life to indicate his future greatness, except the fact that he was a good student and was a regular and punctual attendant on all his classes. However, the man was being formed. "He was always loyal to truth and conscience. Give him his work to do and you need not worry about it further; he would do his job. He was full of common sense; he was always jovial and happy in his work and in his play."

His parents had consecrated him to the gospel ministry and had directed all his early training with that end in view, yet young Morrison had a will of his own. He had chosen law as his profession and looked forward to this throughout his university career. This doubtless was the reason why he devoted himself to the training in public speaking which the literary society offered. In fact, he did not even unite with the church until his university days were nearly complete. He was about nineteen years of age when his father died, and his death seems to have been the turning point in William's career. When his father was on his death-bed someone asked him what he was going to do about William since he had consecrated him to the gospel ministry and he was not yet even converted. The father replied with that unfaltering faith that had characterized his life, "I consecrated William to God and have never

taken him back and in God's own good time all will be well."

It was then that William surrendered completely to God. He had been fighting the call to the ministry throughout his early life, for he had said, "for me to preach is for me to be a missionary and I don't want to be a missionary." But the prayers of godly parents had prevailed and William finally consecrated his entire life to God.

Immediately upon his graduation from the University, at the early age of twenty years, young Morrison, for financial reasons, began the life of a school teacher. He followed this profession for six years in Searcy, Ark., where he endeared himself to all those who resided in this little city. Those who knew him there still speak of him in the most affectionate terms. This training in pedagogy was another part of his unconscious preparation for his work in the mission field, and it was along this line that he did his most effective and enduring work in Africa. At this time he had not yet given up the hope that he might salve his conscience and resist the call to the ministry and pursue his chosen profession of the law. We do not know the circumstances that finally led to his decision to study for the ministry. We do know, however, that there was no "burning bush" or audible voice or Damascus vision that came into his experience, but only the assured conviction that he was fighting against God.

Having made the surrender he entered the Presbyterian Theological Seminary in Louisville, Ky., where he distinguished himself as a faithful and conscientious student. During his seminary course he was facing the problem of the investment of his life. Just prior to his graduation he read an article in the "Missionary," written by one of the missionaries at Luebo, Africa, calling the attention of

the church to the needs and opportunities of that great field. This appeal went straight home to his heart; it came to him directly as a call from God. When he announced his decision to the congregation in Louisville, where he was accustomed to worship, he learned that a teacher of little girls in the Sunday School had read this same article to her class and they had joined in prayer that he might be led to answer this call.

Immediately after his graduation from the Seminary Mr. Morrison applied to the Executive Committee of Foreign Missions and was appointed a missionary to Africa. He was licensed and ordained by the Presbytery of Arkansas, under whose care he had pursued his training in the Seminary.

The next few months were spent in deputation work, visiting different churches and presenting the claims of the mission field.

He left his home in Lexington on November 5, 1896, for Philadelphia, visiting friends and relatives en route.

The secret of the success of Dr. Morrison as a missionary leader is found in the opening words of his diary wherein he dedicated himself in prayer to God. This remarkably simple and earnest prayer is quoted in full as it will give the reader an insight into his devotional life. If we bear the several petitions constantly in mind, we shall see how they were fulfilled and answered in his daily life.

"This day I leave home and mother, brothers and sisters, and many hallowed memories of home and native land and go far hence to the Gentiles in obedience to the command of my Master. 'Go ye into all the world and preach the Gospel to every creature.' This desire came to me, through the peculiar dispensation of God's providence, about eighteen months ago. I have every reason to believe that

it was in answer to the prayers of some little children in Louisville, Ky. As I enter upon this great and trying work my prayer is—O God, I beseech thee to give me an abundant outpouring of the Holy Spirit, making my own life an open gospel, an epistle known and read of all men. I pray for Thy richest blessing to rest upon the people to whom I shall preach the unsearchable riches of Christ; open their darkened understandings, may Thy truth have free course and may many be brought into the fold of Christ through the gospel that I may be instrumental in preaching. O God, pour out Thy Spirit upon Darkest Africa, and may the long night be broken and may the brightness of the Sun of Righteousness soon illuminate that benighted land.

"Bless the laborers in the field and richly reward their service for Thee.

"Give me, O God, health of body, vigor of mind and above all purity of heart. Help me to bear the burdens, keep me ever humble, enable me to love all men, give unto me wisdom and discretion—Thou hast promised that those who ask Thee for wisdom Thou wilt give liberally—verify this promise unto me.

"Keep me during the perils of the voyage, deliver me from dangers seen and unseen, and may I arrive at my destination sound in body and in every way fitted for the preaching of the Gospel.

"O Lord, help me to overcome the sins of my life—the besetting sins—may I be able to mortify the deeds of the flesh and to grow more and more in all the Christian graces. O, for a purer, holier, nobler, loftier, more Christlike life!

"Bless in an especial manner my mother—comfort her heart, give her the consolations of the Gospel and may she experience a rich out-pouring of Thy Spirit in her heart. Give special blessings at this time to all my brothers and

sisters and may their lives be given fully to Thee. I thank Thee that they have all confessed Thee as their Saviour.

"O Lord, I pray for the church universal and I pray for the world universal. Open Thy truth to all and enable me to behold wondrous things out of Thy law—help me to search the Scriptures and give me an understanding heart. I ask these things not for my own sake but solely for Christ's sake, whose atoning blood has washed away my stain and renders it possible for me to approach unto the throne of grace and ask these blessings. Amen."

CHAPTER II

The Voyage

Sails from Philadelphia—The Voyage to Liverpool—In London—To Antwerp—The Voyage to Matadi—At the Canary Islands—First Glimpse of the Dark Continent—At the Swedish Mission at Matadi.

The first stage of the voyage to the Congo was begun on November the 7th, when Morrison sailed from Philadelphia. His companion in travel was Mr. J. C. Crowley, who had just received his appointment and was going out as the business manager of the African Mission. From November the 9th on to the end of the voyage Mr. Morrison's diary is dotted with such exclamations as these, "Sick! Awful sick!" which form a familiar part of every untried seaman's vocabulary.

He recovered sufficiently, however, during the voyage to act as chairman of the committee on arrangements for the concert given on board the ship for the benefit of the Seamen's Orphans' Home.

The last day of the voyage is described as the "most beautiful of all with a sea as smooth as glass." They landed at Liverpool on November the 14th and proceeded thence by train to London where they were met by Mr. Robert Whyte, the agent for the Mission.

It must be remembered that Mr. Morrison was going to a country in which there were no stores of any kind and he was to be absolutely cut off from all the conveniences of modern civilization. This is true to-day to a very great extent and the missionary must still look after his own personal supplies.

Mr. Morrison spent several days purchasing an outfit and securing supplies sufficient to last him for two or three

years. When this task was completed the few days left at his disposal were spent in visiting some of the places of historic interest in wonderful old London.

On the evening prior to his departure for the Congo he went to the East London Institute, a missionary training school, to a farewell meeting in honor of Mr. Armstrong, who was also leaving for Africa, and they became companions in travel. They departed that night for Harwich, crossing the English Channel on a "choppy sea" and reaching Antwerp the next morning. They had secured passage on the "Edward Bohlen," but had great difficulty in geting on board on account of a throng of some ten thousand people, who had assembled to see the boat off, and were "rushing and crushing, pushing, chattering and gesticulating in the usual excitable French fashion." Mr. Morrison, after this struggle, expressed the conviction that these people could get up more excitement over the departure of a single vessel, that was none too large for sea-going purposes, than Americans or English could possibly muster over the departure of an entire fleet.

"A rough sea, the stuffy and musty cabins and the abominable German cooking, with eight courses of meat swimming in grease" together with a very severe storm, added nothing to the pleasure of the voyage. Another vessel sailing on the same day went down in this storm off the coast of Cape Finisterre, but theirs was providentially spared. Morrison took all these unpleasant experiences in his usual good tempered fashion and we read in his diary, "You will notice that there is a hiatus of several days in my diary; yes and there is a hiatus somewhere else, too."

They reached the Canary Islands, where they stopped to coal, after a two weeks' voyage. The passengers were given the opportunity of going on shore to refresh them-

selves on the beautiful island and to secure a good wholesome meal at an English hotel.

Again referring to his diary we read these words, "When I reached the ship, which lay at anchor in the harbor, I looked back upon the view, which lay before me, and it was one of the most enchanting sights I have ever seen; a beautiful land-locked harbor, crescent shaped, teeming with ships of every nation, small steam craft and canoes; the shore skirted with white buildings with the main part of the town far off to the left and arranged in tiers up the mountain side; then in the background a magnificent spectacle of mountain upon mountain and peak upon peak towering six thousand feet into the air. Surely I have never before beheld such a strange, fascinating view. As the sun was setting beyond the distant mountain ranges, as the fleecy clouds stretched their blankets upon the peak tops or dipped into the dark shadows of the valleys, and showed their edges fringed with gold and silver and amethyst—it was indeed a view long to be remembered.

"After reaching the ship, we were informed by an Englishman, who lives in the town, that it was well that we made no display of being Americans, for the Spaniards are now in a veritable frenzy against the United States on account of the Cuban trouble. I can only say that if Las Palmas is a type of Spanish civilization, then the sooner Cuba is freed from the thraldom of such a power the better —though I doubt if they would be able to govern themselves with much success."

After this most pleasant and refreshing day spent on the island they weighed anchor and were off on the last stage of the long voyage. On the night of December the 18th three light houses were sighted on Cape Verde, the first glimpse of the Dark Continent. The little group of Chris-

tians on board met in Mr. Morrison's cabin and he conducted a service of thanksgiving for God's protecting care over them.

The remainder of the voyage on the southern seas was quiet and uneventful. They landed at Boma, the Capital of the Congo Independent State, on December the 31st. In those early days the ocean going vessels did not attempt to ascend the Congo to Matadi, on account of the gigantic "Devil's Caldron," which is formed where the entire volume of this mighty river is forced into a very narrow passage between two perpendicular cliffs. Passengers disembarked at Boma and awaited a smaller vessel from Matadi, and several days later they arrived at the "Gateway of Central Africa."

There were no hotels at that time worthy of the name, so Dr. Morrison and his companions were entertained at the Swedish Mission for a few days while making the final preparations for the long journey into the heart of Africa.

CHAPTER III

The Journey to Luebo

On the Congo Railroad—Scenery along the Way—Traveling by Caravan—In the Midst of Sickness and Death at Leopoldville—On the River Steamer for Luebo—Thanksgiving at the End of the Voyage.

By a peculiar freak of nature the mighty Congo River is blocked to traffic for two hundred and fifty miles above Matadi. The river, in seeking an outlet to the sea, plunges down steep declines and through narrow gorges forming a series of cataracts beautiful to behold but creating an impassable barrier to navigation. To overcome this natural barrier and to tap the resources of the interior, a narrow guage railroad was projected from Matadi to the upper stretches of the river. This railroad, when Mr. Morrison arrived in the country, was still under construction, less than one half of it being completed and under operation.

On the morning of January the 13th we find him buying a ticket to Tumba, a distance of about one hundred miles, for the "snug little sum of forty-five dollars," or eleven dollars more than the passage from Philadelphia to Liverpool. This railroad was and still is, the only one in this part of Africa and therefore they regulate their own rates without fear of competition. The rates have been slightly reduced since that time but they are still exorbitantly high and continue to be a drain on the finances of the Mission.

The accommodations were practically nil, each passenger having to furnish his own meals, drinking water and all other necessities of life.

Mr. Morrison describes the scenery along the way as follows:

"The train is booked to leave at 6:30 A.M. but catching the spirit of Congo life it is an hour late in starting. Finally the whistle of the little engine blows a shrill note, I bid my Swedish friends good-bye and am off into the heart of Africa. The train is composed of a small engine, said to be American make, a 'luggage van' with a tarpaulin cover, and a passenger coach with seats for nine. The road is narrow gauge, exceedingly narrow, but well ballasted and having iron ties on account of the destructive white ants.

"We have now passed the limits of the town and are in the midst of some of the most rugged mountain scenery I have ever beheld. For five miles, perhaps, we skirt the Congo River, clinging to the sides of the overhanging cliffs. A magnificent view, the boiling, foaming, rushing torrent of the mighty Congo, penned in between two mountains and restless for freedom. The opposite shore and tableland are covered with green grass, with the blue mountains rising hundreds of feet into the air, far in the dim distance. Yonder in the distance towers a giant monolith, resembling the pictures of the Matterhorn—certainly the grandest mountain scenery I have ever beheld.

"It was no small engineering feat to put this road through, some of the grades being at an angle of at least twenty degrees.

"This in an interesting region from a geological standpoint. This region was doubtless once a sea beach and afterwards pushed up through internal contraction of the earth. Nature has indeed a wonderland here; the interior earth has pushed up a mass of mountains, running water has chiselled it into myriad forms, the rains and dew have painted it a rich green, while the sunbeams have mosaiced the whole with red tinted flowers.

"As we near Tumba, great masses of weather-beaten granite are seen scattered over the plains.

"Having no 'tender' to carry water we have to stop every three-quarters of an hour during the whole distance for watering. I have not seen a living thing during the whole day save the men about the little railroad stations which we passed. There are no depots, only a rude hut where the native agent lives.

"Now we are at Tumba at 7:30 P.M., twelve hours making one hundred miles. Here I am met by Phipps, a colored missionary, who was occupying our small transport station. I am taken to his quarters, consisting of a small house 8 by 10 feet made of tin or rather imported iron. After supper we chat awhile and then go to bed. I occupy Phipps' bed and he sleeps on the floor—certainly all social and color distinctions are gone now."

Many days were spent at Tumba in securing a sufficient number of men to make up a caravan, "the necessity and despair of every African traveller." Finally they succeeded in getting together eighteen men and Mr. Morrison had his first introduction to travel in the primitive African style in a hammock carried on the heads or shoulders of native men. This trip was made along the regular route established by the government of the Congo Independent State. While on the journey he got his first glimpse of the State's inhuman methods of dealing with the native people. He passed many caravans composed of men and even little boys, heavily laden and groaning under burdens of rubber and ivory, on their way to enrich the coffers of the cruel master of the Congo. Quite frequently human skeletons were seen lying unburied by the road side, and now and then foul odors attracted his attention, testifying to the horrible fact that another human victim had been

heartlessly sacrificed to the god of gold set up by Leopold, king of Belgium, before whom the native must bow down or die.

In marked contrast to this repulsive condition was the little caravan with which Mr. Morrison was travelling. Most of them were Christians, and he became very fond of them. "It was almost worth a trip to Africa to see these half naked boys of the forest, but lately heathen, now singing praise to God and pleading with their brethren to accept the Saviour they had found. I believe that some of the men in the caravan had never heard of Christ. They listened as if it were a new story to them. I did so long to speak to them, but my tongue was tied by a language that I did not know. I tried, however, to make my poor, imperfect life speak for Christ—it was all I could do."

The overland journey was not accomplished without hardships and vexations. They were travelling in the midst of the rainy season and were frequently drenched. They had to swim many heavily swollen streams infested with crocodiles. Time was and still is no object to the African. Quite frequently the men of the caravan would deposit their burdens in the middle of the road and go off to some village two or three miles in the distance to a native market. The result was that it took twelve days to make the journey to Leopoldville, a distance of about one hundred and fifty miles, reaching there just too late to catch the steamer for Luebo. This was a great trial and disappointment to Mr. Morrison, as it meant many long weeks of weary waiting for the next boat. He was anxous to press on as quickly as possible and settle down to his work.

He describes his stay at Leopoldville in his first letter written to the "Missionary" as follows: "Here, with Dr. Sims, I have been in the midst of sickness and death, five

white men having died in as many weeks. How sad to see these poor men die here in a far-away land, with no loved one to shed a tear at their departure! In the state cemetery there is a grave at the head of which stands a board bearing simply the words, 'May Snyder, 1896.' But no eulogy or epitaph is needed. Standing over the last resting place of this sainted heroine, I thought of her self-sacrificing life, of her consecration and devotion to duty, of her willingness to stay at her post at Luebo till the last hope of relief had gone, of her heroism that is worthy to place her name high among the list of missionary martyrs; then I thought of the boys and girls at Luebo whom she had, by her life of purity and holiness, pointed to the Saviour, and I knew more fully the meaning of the words, 'He that loseth his life for my sake shall find it.' Our church is now more closely than ever knit to Africa, for in her soil now lie Lapsley, Mrs. Adamson and Mrs. Snyder. Precious seed! May it bear an abundant harvest in this dark, dark land! But we sorely need more harvesters. Who will come over and help us? And who, 'while tarrying with the stuff,' will send?"

Here Mr. Morrison suffered his first attack of African fever, brought on by exposure during the overland journey. Food of any kind was very scarce and delicacies suitable for the sick were practically unknown. The fever continued at 105 degrees for many days and they despaired of his life. But finally some one brought him a cup of fresh cow's milk, and on drinking this he began to mend and rapidly recovered his former health. Thus God put His seal of approval upon the conviction that He had called him to labor in this portion of His vineyard and assured him of the fact that "Man is immortal till his work is done."

At last the long expected steamer arrived, and Mr. Mor-

rison, together with Phipps, secured passage to Luebo. Mr. Crowley was left behind at Tumba to assume the duties of business manager of the Mission and look after the transportation of the supplies. The journey of some nine hundred miles on the waters of the Congo, Kasai and Lulua Rivers, amid the varied beauty of the tropical scenery, was accomplished in a few weeks' time. They arrived at their destination on May the 7th, 1897, having been on the way six months.

Mr. Morrison again writes: "Luebo, hallelujah! All well and all here. They report the work in a most flourishing condition, with five hundred at church last Sunday. Oh, for a full demonstration of the Spirit's power! I am delighted with the surroundings, though I have only seen the place by twilight. Praise the Lord for bringing me here in peace and safety."

CHAPTER IV

Labors at Ibanche

(June, 1897—April, 1898)

Picture of Luebo at the Time of His Arrival—Established at Ibanche—A New Name—Mastering the Language—Difficulties to Be Faced in Bible Translation—Studying the Customs of the People—Burial of a Chief—Forced to Abandon Ibanche—Hostile Attitude of the State toward Protestant Missions.

When Mr. Morrison reached Luebo, the Mission consisted of one station, occupied by eight missionaries, three of whom were white; one Sabbath School, with an enrollment of fifty; one day school with an average attendance of forty-six and one organized church of forty-eight communicant members. The equipment consisted of four or five small missionary residences made of mud and sticks, a small church shed which also served as a school building, a general store in which the barter goods and other necessary articles were kept and a few other minor buildings. These were all built in the midst of the primeval forest, as the station compound had not yet been cleared.

Prior to the arrival of Mr. Morrison in the field, the Mission had secured the temporary right to open a new station at Ibanche, some forty miles to the north of Luebo and within the confines of the Bakuba kingdom. This station was first occupied by Rev. W. H. Sheppard and wife and Rev. Joshua Phipps. Early in 1897 the Sheppards left for America on furlough, Phipps was returned to Luebo and Mr. Morrison was assigned to Ibanche. He set to work with a vim, clearing off the station and erecting temporary quarters for himself. The Bakuba people about the station were not over industrious, and Morrison had to build his house of sticks and grass with his own hands.

It was a small structure, 12x15 feet; "pretty close quarters," he writes, "but more than my Master had."

One of the first things demanded of the missionary to Africa is the adoption of a new name, since it is quite impossible for the natives to pronounce our English names. In the giving of names the natives of central Africa are not unlike the ancient Hebrews, in that a person may receive his title from some characteristic which he possesses. The people are also great on namesakes, and quite frequently the missionary may be named for some prominent chief or other distinguished personage in the realm. In this respect the native logic is very peculiar, especially when applied to the missionary. If he is named for some great man in the realm he must show his appreciation of the fact by presenting a gift to the man for whom he is named. Also, when the missionary has gained enough distinction among the people to have some newly born babe named for him, he must manifest his appreciation of this honor by presenting his namesake with a gift. Mr. Morrison was fortunate enough to be named according to the first method, but his financial obligations were increased by a multitude of namesakes.

Shortly after his arrival at Ibanche he returned to Luebo on business. During his absence war broke out between two of the tribes to the north of Luebo. These tribes lived on the main highway between Ibanche and Luebo and communication between the two places was cut off. This condition of affairs resulted in considerable financial loss to the people in the region of Ibanche, for Luebo was a great commercial center and traders from all sections were gathered there at the market on Saturdays.

When the conflict had quieted down Mr. Morrison very cautiously returned to Ibanche. While en route he called

in the contending parties and succeeded in making peace between them. When he reached Ibanche the good news had spread far and wide, and people came in from all sections to congratulate him and to thank him for opening the path to traffic. And as they were leaving they said to him, "kuonyi nshila," or "Don't let the path get closed again"; thus Dr. Morrison received this expression as his native name. Time proved him to be not only a true peace-maker, but also one who opened up new paths for them.

The Mission, at this stage of its history, had no definite policy of working among tribes of a common language. The burdens of the new missionary were manifestly increased in an effort to acquire a smattering of two or three dialects. No one had done any systematic work on any particular language, and the only literature Morrison had at his disposal was a small dictionary of a few hundred words. Now the Mission was beginning to set its face toward the great Bakuba Kingdom, with the hope of ultimately concentrating all its efforts upon that tribe. In accordance with this plan, Morrison began a systematic study of that language. He faithfully applied his great intellect and natural linguistic gifts to this task. He was a methodical student and kept a careful record of all his findings. The result was that within a very few months after his arrival he was able to preach in the Bakuba language and experienced great joy when the people began to ask intelligent questions concerning his discourses. He organized classes for those who expressed a desire to become Christians. This daily contact with the people was mutually beneficial, in that he was able to teach them the truths of the gospel and at the same time study their language and obtain some insight into their characters and modes of thought.

He was ever looking forward to Bible translation, knowing that the "sword of the Spirit" is the only effective weapon the missionary has at his disposal. In beginning this task he found himself face to face with almost insurmountable difficulties. He refers to these in his diary: "I am almost oppressed with discouragement when I think of Bible translation. Three great monsters arise before me in the darkness: first of all, my work is with the very bottom of humanity—perhaps as low as the lowest, with an unbroken history of perhaps thousands of years of ignorance, superstition and spiritual darkness. Another difficulty is the fact that all the customs, manners, pursuits and minds of the people are so different from the people described in Bible history. The worst of it is that these people can form no conception of these strange customs and circumstances. But perhaps the greatest obstacle of all and the most discouraging is the fact that after I have spent many weary years in translation work, not one man can read a word of what I have written. In the majority of mission lands, the people can read and a great work can be done at once in translating the Bible and in writing religious tracts. But here in poor Africa that important means of spreading the Truth can not be employed. In fact, I have not seen a single character that seems to indicate the most remote conception of a written language."

Dr. Morrison soon began to form his own ideas and ideals as to the method best suited to the prosecution of the work in Africa, and these methods gradually became the policy of the Mission and continue in use until the present day. He further writes in his diary: "In view of the difficulties before mentioned, I am thoroughly convinced that our first work should be in the school, then follow this up with catechisms for general religious instruction of all people whom

it is possible to reach; then paraphrase the Scriptures and last, but not least, the Bible." He maintained that the school should be conducted with a zeal and with a fixed purpose to make something out of it. He also urged that special attention should be paid to those who showed aptness to learn. The best of these were to be selected and given personal attention with a view of leading them to religious work and ultimately into the ministry. He realized that the most effective method for the propagation of truth was that which our Lord employed—namely, a great leader coming into intimate contact with a band of chosen disciples.

Mr. Morrison took advantage of every opportunity to study the customs and characteristics of the people to obtain a deeper insight into their lives. Soon after reaching Ibanche he attended a native funeral and observed what the native conduct was in the presence of death. He relates his impressions as follows: "Early this morning I heard the blowing of horns and other peculiar noises so went out to see what it meant. I found the town all agog. Children were dressed in their best, the ladies had adorned their 'Sunday-go-to-meetin's,' and the men, not to be behind the procession, had diked themselves in their finest. Some of the men were gotten up in the most outlandish and frightful costumes, consisting of native cloth of various colors, animal skins, feathers, charms, medicines, bells, knives, spears, with cowrie shell and bead work on the ankles and heads and with the face and other bare parts of the body painted red, white and black. These men were rushing about the streets, gesticulating wildly and wielding big cutlasses and looking the personification of satanic savagery. I found upon inquiry that the people were all going to a nearby village to have a big dance in honor of a dead chief.

Though it was now about noon and intensely hot, yet I thought it my duty to be informed as far as possible concerning the customs of the people, so I concluded to go over and see the performance. Upon my arrival there I found several sheds erected in the open square, with mats laid on the ground for the accommodation of the spectators. In one of these sheds sat the corpse on an elevated platform and in an erect posture. The body was wrapped in fine native cloth with bead and cowrie work in abundance. On the platform lay the man's spear, bow and arrows, cutlass and other trinkets. Under and about the central platform the people, to the number of several hundred, were dancing in that unbecoming style characteristic of the Bakuba. They all seemed to be enjoying the sport immensely and, I think, would be glad to have a man die every day of the week for the sake of the dance.

"A number of men were sitting under the shed, near the corpse and seemed to have charge of it. At their invitation I sat among them, as the body had not yet begun to decompose. I saw no evidence whatever of sorrow. I think the sorrowing part takes place at night and is done by the women.

"Nearly all the people who went from the village took cloth, beads, etc., to put in the grave of the dead man. I was told that he would not be buried for five days, so decided not to remain. It is also reported that four Baluba slaves are to be killed and buried beside him. The Bakuba seem to realize that this is a hideous and revolting crime, and I have not been able to get much information out of them about it."

Some days later he went back to the village and found that the funeral had not taken place, but "the body had been put into a large neat coffin, which resembled in appear-

ance a small hut. The frame work seemed to be of bamboo, while the sides and top were made of fine mats cut into proper shape. Under the sheds near the coffin I found groups of people to whom I tried, in my broken way, to tell the Gospel story and endeavored to impress upon them the need of salvation. I used the case of the dead man to explain the origin of death, which to these poor people is the mystery of mysteries. I also tried to show them the folly of burying cowries, beads, cloth, etc., with the corpse, to say nothing of killing slaves; but from all appearances they preferred to believe a lie. Verily, the devil has blinded their eyes and stopped their ears.

"I was told that the burial would take place in the afternoon so I returned home for dinner with the hope of going back immediately, but a threatening rain prevented my doing so. By the time the rain was over and I had walked back to the village the obsequies were finished. I was unable to get at the exact facts regarding the killing of the slaves. The Bakuba all deny it, while the Baluba just as strenuously affirm it. It is my impression, however, that no slaves are killed by anyone save Lukenga, the King of the Bakuba, who demands a monopoly of the business."

A strong bond of mutual friendship sprang up between Mr. Morrison and the Bakuba people. It was therefore a great trial and disappointment to him when, after a few months' residence among them, he received peremptory notice from the State that the station at Ibanche must be vacated within fifteen days. Similar orders were received at the same time at a new station that had just been opened at Ndombe, to the southwest of Luebo. This is one of the most discouraging and unjust conditions with which the Protestant Missions in the Congo have always had to deal; and this, notwithstanding the fact that absolute religious

freedom is guaranteed in the "Treaty of Berlin," on which the Congo Independent State was founded. We regret to say that this guarantee never has been fulfilled, so far as this particular Mission is concerned. To-day, after thirty years of labor for the uplift of the native people, we can secure the site for a mission station only after the strongest protests and a prolific correspondence, often covering a period of several years. The first letter that Mr. Morrison wrote to a State official was a protest against the abandonment of these two stations, and almost the last official letter he wrote, twenty years later, was against a similar condition in regard to one of the stations in the Baluba country.

In the case of Ibanche, the Mission only held a temporary right to occupy the land, and as the State was absolute in its authority there was no recourse open for Mr. Morrison but to obey the order.

In regard to this situation, Dr. Chester wrote in the "Missionary" as follows: "This refusal of the State to grant our American Mission what is being frequently granted Belgian and French Catholic Missions is a clear and open violation of the Constitution of the Free State and the Treaty of Berlin. This unjust and unconstitutional action on the part of the State authorities is felt in England as well as in this country. It looks as if the State authorities were determined to so cramp our prosperous little mission that we should be forced to abandon it. The prayers of God's people should constantly go up to Him, that He would incline the hearts of King Leopold and his advisers to do that which is right."

CHAPTER V

Early Labors at Luebo

Return to Luebo with Shattered Hopes—The Holy Spirit Leading—New Opportunities—Searching for a New Station Site—Discouraging News from America—First Literary Work in the Native Language—Recalled to Luebo—Manifold Duties—Ideas of Mission Policy—Visit to the King of the Bakuba People—Founding of the *Kasai Herald*—Training Native Workers.

It was with much reluctance and a heavy heart that Mr. Morrison returned to Luebo. This order from the State was so directly opposed to his plans at the time that he was almost overcome with disappointment and grief. It proved, however, to be a parallel case with that of the Apostle Paul when he was minded to go into Asia, but the Spirit suffered him not. One door was being closed in his face in order that another leading into a larger sphere of service might be opened before him. On account of their extreme conservatism, the hearts of the Bakuba people were closed to the gospel, and the Holy Spirit was directing the missionary's attention to the more receptive people of the Baluba tribes. Furthermore, the Bakuba dialect was spoken by only a few hundred thousand people, while there are to-day nearly two million who understand the Baluba tongue.

Mr. Morrison was not long in realizing that God was planning for him a larger work than he had dreamed of, and he entered with zeal and enthusiasm on his new work.

Shortly after his return to Luebo we read these words in his diary: "The population at Luebo is constantly increasing so that our field of labor is widening and our opportunities are multiplying. We believe that the outlook for a great work here, under the constant blessing of God, was never brighter. In fact, if the State will just let us

and the people alone, we doubt if there is in the whole Congo a more favorable place for immediate results. Though there are many difficulties and perplexities and discouragements along all lines, yet I try to remember that it is the Lord's work and He will bless it in His own due time."

The Mission, at its regular annual meeting, decided to undertake to open a new station somewhere along the Sankuru River, and Mr. Morrison was unanimously chosen to select the site. He was to be accompanied by Sheppard, when he returned from a trip to the lower Congo.

Accordingly, Mr. Morrison set out for Bena Makima, the nearest point on the Sankuru, to await the steamer from the lower river and any news he might receive from Sheppard. After several days of waiting word came to him that a steamer was tied up for the night a few miles away and would arrive the next morning. Sunrise found him packed and ready to go on board without delay. Imagine, then, his disappointment when he learned that the steamer was returning from the upper Sankuru and was now on its way to Stanley Pool. No news as to the movements of other steamers was available, and he returned to his camp with a heavy heart only to wait five long, weary weeks without any sign of a steamer.

While waiting here alone and discouraged, he was almost overwhelmed with grief when he received the wildly distorted news that the United States had declared war on Spain; "our fleet had been caught napping and destroyed and that Boston and New York had been bombarded and were in flames." There is a tradition abroad that those who drink of the waters of the Yukon can never tell the truth again, but in those early days the missionaries had not yet learned that this same tradition can be applied to those who

drink of the waters of the Congo. It should, of course, be understood that missionaries rarely ever imbibe deeply of river water!

This humiliating news and the disappointment over the non-arrival of the steamer, coupled with nagging fevers and the scarcity of food, caused Mr. Morrison to spend many weary hours under the juniper tree. But the time was not passed in useless worry, for he was not the man to be overcome by difficulties. A small colony of Baluba people had settled near a trading post at Bena Makima, and Morrison held daily services for them and rejoiced to see some fruits from his labors. He began the preparation of some school books and a catechism for inquirers. The latter still forms the basis of instruction in all our catechumen classes.

After many weeks of waiting the prospects seemed to be no brighter for the arrival of a steamer. Upon advice from Luebo our missionary returned thither the latter part of August.

While at Bena Makima Mr. Morrison had fully determined to devote the greater part of his time to systematic language study when he returned to Luebo. This determination was sadly hindered by the multitudinous duties which are the common lot of missionaries to Africa. In speaking of this desire, he writes: "Unfortunately, in Africa the missionary must be everything and do everything at once—lexicographer, publisher, printer, bookkeeper, storekeeper, trader, physician, mechanic, farmer, gardener, theologian, teacher, singer and, if he is so unfortunate as not to have a wife, he must be cook and housekeeper. And all this more or less to the neglect of the duties of his high office, which he came to fill—that of preacher."

He was convinced that every well regulated station should have at least three men: one to take the language work and

devote his time to the preparation of necessary books and tracts, another to act as treasurer and to manage the business affairs of the Mission, and another should be free to give his time to the school and the evangelistic work.

In spite of his varied duties, as indicated above, Mr. Morrison, owing to his unlimited capacity for hard work, found time to apply his linguistic gifts to the study and reduction to writing of the Baluba language and began the preparation of a grammar and dictionary. His work in this department is so remarkable that an entire chapter will be devoted to it.

The Mission did not abandon its idea of establishing a station somewhere on the Sankuru. After Sheppard's return, he and Morrison began to lay their plans for a tour of the Bakuba country with the definite determination of selecting a site.

Lukenga, king of the Bakuba people, had been subjected to a great deal of unjust treatment at the hands of State officials. The result was he had become incensed against all foreign residents and had closed the doors of his entire kingdom against their entrance. The Mission had tried to secure permission to visit his capital, but in vain. The old king finally found himself in hot water, because of his anti-foreign attitude. The armed forces of the State began to press in on him, and in his despair he sent to the Mission for advice. This seemed to be just the opportunity the Mission had been waiting for, and Morrison and Sheppard decided to take advantage of it. The people around Luebo and Ibanche were violently opposed to this purpose and vigorously protested against their going. The messenger from the king even advised against it privately. Morrison, however, writes, "We started off in the face of these protests, determined to go straight to Lukenga's village."

After they had started, two other messengers reached them, bearing presents from the king, a token of the fact that they would be well received. "Our hearts fairly leaped with joy at this news; but we knew that he was calling us in his extermity." They continued their journey, and neared the village of which Mr. Morrison writes, "Knowing that the next day would bring us into the presence of the king, Sheppard and I turned aside for a season of prayer, asking God to keep us in safety, to give us favor with the king and to open wide the long-closed door."

Immediately upon their arrival in the village the king sent them a goat, thus indicating his friendship in the common African style.

"The second day after arriving we were called to a conference with the king. We were escorted into a cleared space in the edge of the wood, near the chief's quarters, taking our seats on mats. In a few minutes Lukenga, with his bodyguard, appeared and took his seat on a large block of wood beautifully carved, and we were in the presence of royalty. Lukenga is perhaps over fifty years of age, of large frame but not physically strong. His bearing was haughty, stern, and unyielding, except now and then when a genial smile would cause him to relax his severity of countenance. He wore an expression of care and anxiety, thus proving that even in Africa, 'uneasy lies the head that wears a crown.' He wore a loin cloth of native manufacture, and his face, arms and legs were covered with 'medicine' to prevent us from doing him any harm.

"With Sheppard, who speaks the Bakuba dialect fluently, acting as spokesman, we told him plainly that two years ago we wished to come to see him, but he had refused; that the State soldiers had come because he tried to keep all foreigners out of his territory; that we were his friends and

were advising him for his own good. We also requested him to put the feather in his hair—the same as the coronation—and send word to all his villages that the people could dance and cease their mourning.

"He listened attentively, and when the interview was ended we gave him a small present. We are the only foreigners who have ever seen his face; in fact, many people in his own village have never seen him.

"I confess to a little squeamishness in the presence of a man whose word has been the cause of the death of hundreds, perhaps thousands, of his subjects.

"The members of the royal family visit us only at night, not wishing to be seen by the common herd. Last night, one of the princesses asked me where my wife was. I had to reply with shamefacedness that I had none; whereupon she very naively answered, 'Well, I am looking for a husband.' It was 'so sudden,' but I managed not to faint.

"To-morrow, with guides from Lukenga, we expect to start for the Sankuru River, to be gone perhaps a week.

. . . . . .

"Instead of spending one week on the Sankuru trip, we spent nearly three, returning to Luebo after an absence of about six weeks. We investigated all the country from Mukikamu, on the Sankuru, down to Butala, on the same river, finding one point which we deemed reasonably favorable for a Mission station. The Lord blessed us and our entire caravan of forty people with good health during the journey—Sheppard had two small fevers and I had one. Lukenga is very anxious for us to go to his village, where perhaps eight thousand people live. The door is now wide open, and it has been in answer to prayer. We trust the State will give us no trouble in this matter."

The work of the Mission was now growing so rapidly

that the missionaries realized that everything possible should be done to bring its needs and opportunities constantly before the church at home. After long and prayerful consideration, the Mission finally decided to launch out on the publication of a paper to be circulated among our Christian constituency at home. The first issue of this paper, known as the "Kasai Herald," appeared early in the year 1901. We mention this publication in connection with the history of Dr. Morrison, because this little paper of a dozen pages was destined to play a very important part in the story of his life. He was chosen Editor shortly after its foundation and served in that capacity, almost without interruption, till the publication was discontinued some sixteen years later.

DR. MORRISON AND NATIVE EVANGELISTS

Mr. Morrison realized that one of the most important phases of missionary activity is in the training of young men and women in Christian service. To accomplish this end he organized Christian Endeavor bands to give them some practical experience. He selected a number of attrac-

tive and promising young men, gave them a special course of instruction and then took them out every afternoon into different sections of the village to conduct religious services. From this band there have come many of the men who are now the leaders in all the activities of our native church.

One of his fellow missionaries, in writing of him and of his work at this time, says, "These young men, with thousands of others here, have learned that there is no one to be found anywhere more truly interested than he in their material and spiritual welfare."

We can give no better account of the scope of this work and its accomplishment than that which has been given by Mr. Morrison himself in an article written to the "Missionary" on the subject of "Our Congo Christian People."

After giving a most graphic description of the moral and spiritual darkness that hangs like a cloud over the heathen world he tells of the wonderful transformation that has

BEFORE THE COMING OF THE MISSIONARY

THE POWER OF THE GOSPEL

been brought about by the preaching of the Gospel. "When we remember that the acceptance of the Christ means complete revolution of their whole social and religious fabric; when we remember the death-grip with which they are bound by the old habits, customs, superstitions, which have been taught them from infancy up; and when we remember that for many centuries they have had a pagan ancestry, that they have had no Christian training in the home, and that even now the Bible is just being placed in their hands —remembering all these things, I consider it one of the most marvelous and miraculous works of Divine grace to see scores and scores of our Christian people who have either broken away entirely from the fetters that bound them or are making a valiant fight against terrible odds, who are unmistakably showing by their daily walk and con-

versation among their own people, the power of a new life, who pray regularly in public and in private, who attend punctually upon the services of the sanctuary and, last but not least, who are daily by word and act preaching this gospel to the unsaved about them."

CHAPTER VI

His First Furlough—Congo Reforms

Protesting Against the Intolerable Conditions in the Congo—Before the Tribunal—Commissioned to Protest before the King of Belgium—Interviewing the King's Ministers—Advocating Congo Reforms in England; In the Leading Magazines; Before the Houses of Parliament—Great English Leaders Rally to His Support—Departure for America—Before the General Assembly—The Challenge of King Leopold and His Agents—The Challenge Accepted—Arousing Public Sentiment in Behalf of the Congo Reforms—Before the Boston Peace Congress—Great Leaders in America Rally Around Him—King Leopold Appoints an Investigating Commission—What the Congo Reform Association Accomplished.

In 1903 Mr. Morrison, after six and one-half years of labor on the field, departed for America on his first and well-earned furlough. He took with him the manuscripts of the Baluba grammar and dictionary, which he had been authorized by the Mission to publish in book form. He was accompanied by a native lad, named Kachunga, who was to assist him in working out the complicated details of the language.

Prior to his furlough Mr. Morrison had begun to wield his pen in exposing to the outside world the atrocities perpetrated by the agents of Leopold of Belgium upon the natives of the so-called Congo Free State. Just two years after his arrival on the field he was called before the Tribunal at Luebo to answer for some very strong articles of protest against one of the raids made by the notorious cannibal tribe of the Zappo Zaps, who were in the employ of the agents of the State. The officials doubtless hoped, by this move, to terrify him into silence, but they had misjudged the calibre of the man with whom they were dealing.

Instead of retracting his charges he emphasized them and offered to prove them before an impartial court. The Tribunal realized that they could not afford to accept such a challenge. They very wisely side-tracked the case and nothing more was heard of it.

We have seen how it was practically impossible for our Mission to obtain a tract of land on which to establish any new stations. This condition was not peculiar to our Presbyterian Mission, but was true of practically all the Protestant Missions operating in the Congo. The best they could do was to secure a temporary lease of a few years with no guarantee that it could be renewed at the expiration of that time. The work of expansion was practically paralyzed. It was not a businesslike policy to invest money in buildings and equipment with the prospect of losing it all at the end of a few years.

Mr. Morrison, as legal representative of the Mission, was authorized to stop in Belgium on his way home and make a formal protest to the king and his ministers against this intolerable condition.

Just prior to his arrival in Europe the voice of the Protestant missions throughout the Congo had made itself heard in England and on the continent, and the storm clouds of indignation were already gathering around the head of King Leopold. The Congo Free State, created by fourteen signatory powers in 1885, with King Leopold as its sovereign head, had been organized "to seek the moral and material regeneration of the Congo natives," and the Powers which constituted it bound themselves "to watch over and care for the native tribes." Reports were now coming in from all quarters to the effect that the native inhabitants were being subjected to the most inhuman treatment by the officers acting directly under Leopold's order. Though

vehemently denied, these charges continued to grow in volume and explicitness.

It is not surprising that those who were interested in the reformation of these unspeakable conditions should value the testimony of Mr. Morrison, who had just arrived from the Congo and who had already denounced these agents so boldly through the press.

Accordingly, Mr. Morrison endeavored to secure an audience with the king to lay the whole matter before him in person. He failed to obtain this audience but interviewed some of the king's ministers without getting any definite written promises from them.

He then crossed over into England and through the influence of Mr. Robert Whyte Sr., a man of prominence in political affairs and one of the first to be aroused against the inhumanity of the Congo régime, he was introduced to the great leaders in religious and political circles.

The leading newspapers and magazines of the country were thrown open to him, and he contributed many important and convincing articles. These articles were always commented on editorially, and public sentiment began to be aroused against these disgraceful conditions.

Mr. Morrison also had the honor of speaking on the subject of Congo reforms before a very distinguished audience gathered in Whitehall, London. A few days later he had the very rare privilege of addressing the Houses of Parliament on the same subject. As a result of these speeches a warm discussion took place in the House of Commons, and upon motion of Sir Herbert Samuel, "King Leopold stood impeached before the bar of Christendom for his high crimes and misdemeanors against humanity and more especially for his violation, wholesale and retail, of the

provisions of the international act drawn up at Berlin in the years 1884-85."

The great political leaders throughout the realm, under the able leadership of Sir Edward Grey, Secretary of State for Foreign Affairs, championed the cause of freedom which Mr. Morrison and other missionaries had advocated. Such notables as Sir Gilbert Parker, Sir Charles Dilke, Sir George White, Chairman of the Non-Conformist body in the House of Commons, threw their influence on the side of the missionaries.

Public sentiment soon became thoroughly aroused and distinguished leaders in all walks of life began to speak out boldly in their demands for the emancipation of the enslaved thousands in the Congo Free State. In the realm of journalism the late W. T. Stead, one of the foremost editors in England, took the lead and denounced the "autocrat of the Congo" in the most scathing terms.

In an article on this subject in the American "Review of Reviews" for July, 1903, Mr. Stead says: "It is the rule in these character sketches always to describe the subject as he appears to himself at his best, and not as he appears to his enemies at his worst; but it is impossible for me, in this case, to do either. The resources of the English language are inadequate to describe Emperor Leopold as he appears to himself at his best moments. An artist who could dip his brush in the radiance of the setting sun might, possibly, portray the angelic figure of the haloed monarch who conceals his wings beneath his epaulets and lingers for awhile in the midst of an ungrateful world. On the other hand, the blackest ink would fail to depict the same man as he appears to his enemies at his worst. If we look over the efforts of the mediaeval artists when they exhausted the resources of their imagination in picturing the

enemy of mankind with horns and hoofs and tail complete, we can gain some far-away, faint resemblance of the monarch who was to have made the Congo Free State a paradise and who converted it into a hell!"

These sentiments were re-echoed in America by the late "Mark Twain" in his stinging satire on the Congo situation entitled, "Leopold's Soliloquy." Much of the material for this remarkable book was obtained by correspondence and by conversation with Dr. Morrison.

In the religious realm such noteworthy leaders as the Archbishop of Canterbury, the Bishop of Winchester, the Bishop of Oxford, Rev. Thomas Law, the late Organizing Secretary of the Free Church Council, the late Rev. Silvester Horne, and scores of others rallied around the standard of human rights and religious freedom.

Even in Belgium itself, a small group of reformers with Mr. Vandervelde at their head fought against fearful odds in denouncing the diabolical practices of their own king.

Perhaps it would not be right to claim that Dr. Morrison alone was responsible for the rousing of this great storm of indignation in the breasts of these eminent leaders, but a very large part of the honor is due him because he was the first and the foremost of the Protestant missionaries to bring the crimes of the Congo to the attention of the civilized world.

Shortly after the departure of Mr. Morrison for America King Leopold and his agents began to make much of the fact that he did not mention the more specific charges against the State in his interview with the ministers of the king in April. They rather implied, from the tone of their remarks, that he was either afraid to speak in regard to these matters in their presence or else that he had been

bribed to bear false witness against the king and his government.

Mr. Morrison's reply to these insinuations is given in a letter to King Leopold from Lexington, Va., under the date of June 20, 1903:

"I have the honor to write you concerning certain statements which I have made about your administration of affairs in the Congo Independent State. Some of your agents in Belgium and in England have been making great show of the fact that when I was in Brussels recently, under the advice of the Governor-General, to consult with you and the State officials regarding land concessions which had been refused us, I did not make mention of the outrageous conduct of your government toward the natives. My reason for not referring to this matter was because I had reported several cases to you and your government, and as a result of the so-called 'investigations' nothing has ever been done—in fact, nothing can be done so long as your present *system* of forced labor and military service prevails. I considered the question as closed by your own courts to which the cases had been referred. It would, as you well see, have been simply effrontery for me to have mentioned these matters in Brussels. I am sorry now, however, that I did not mention them, at least to enter my verbal protest against such a system, since you are using this to make it appear that I was not open and honest with the State. It was only as a last resort, when I saw that justice could not be gotten, that I made public the facts.

"In view of these things, and in view of the fact that you seem so anxious to have these matters told to you personally, and in view of the fact that your agent, Sir H. Gilzean Reid, seems to intimate that I was unwilling to face you and other Congo officials with the charges which

I have laid before Lord Landsdowne and which I expect in a few days to lay before my government at Washington, I hereby state that if the Congo government will pay all my legitimate expenses on railroads, steamers, at hotels, etc., from here to Brussels and return, I shall gladly go and tell you face to face the charges which I have laid before the governments mentioned above; but I want you to distinctly understand that I am not willing to submit the case to your Congo State courts. I only demand an impartial court composed of men not interested in any way in the Congo State. I am not willing that the Congo government shall be the judge of its own case.

"I await your answer with interest.

"I can assure Your Majesty that nothing has ever given me greater pain than to be compelled to lose confidence in the government's real desire to do justice according to the spirit of the Treaties of Berlin and Brussels, and it is after the most careful deliberation that I have reached the conclusion that our only hope lies in arousing the public opinion of the world against the iniquities which you know that your system must produce in Africa. I have lived under that unfortunate government for over six years. I have suffered myself, and I have seen the natives and traders suffer; and you treat those sufferings with disdain, though all the while making protestations of philanthropy and virtue. If you are really desirous of having me tell you the same things which I have told in London and will tell in Washington, I place myself at your disposition."

We can imagine Leopold's "soliloquy" upon the receipt of such a letter, but we have no record that the challenge was accepted.

Immediately upon the arrival of Mr. Morrison in America he entered the lists in an endeavor to arouse the public

sentiment of our own country, as we were one of the first of the world powers to recognize the flag of the Congo Free State.

His efforts began to hear immediate fruit. The General Assembly of the Presbyterian Church in the United States, at its meeting in Lexington, Va., in May, 1903, "recognizing the crisis that is confronting our work in the Congo," appointed a committee composed of Mr. Tucker, Judge Livingston and Mr. Morrison to present to Mr. Hay, Secretary of State, the condition of affairs in the Congo State. This committee met in Washington in July, but failed to see either the President or the Secretary of State, as both were absent from the city. They, therefore, laid their report before the State Department and made an appointment for November the 3rd.

Realizing that public sentiment must be aroused before our government could be induced to take a definite stand on the Congo question, Mr. Morrison continued to keep the subject prominently before the public through our leading magazines and newspapers. The editor of the "Independent," in commenting on some of these articles, says, "We published an article entitled, 'The Misgovernment of the Congo Free State,' and since then the situation there has excited the pity and indignation of the civilized world."

Mr. Morrison also addressed large audiences throughout the country and plead for the emancipation of the natives in the most eloquent terms. Chief among these was the Boston Peace Congress assembled in that city in October, 1904.* He appealed to them in such a convincing manner that the following resolutions were passed:

"Whereas the International Association of the Congo in 1884 secured from the American Government that its flag

*See Appendix.

should be recognized as that of a friendly state (which recognition was subsequently indorsed by the Powers of Europe at Berlin) on the ground that it was an organization formed to protect the interests and welfare of the natives, to promote legitimate commerce, and to preserve the neutrality of the Congo Valley, over which it sought to exercise authority;

"Whereas it is alleged that the government of the Congo Free State has appropriated the land of the natives and the products of commercial value yielded by the land, thus leading to the committal of grave wrongs upon the native races and to the infringement of the rights secured for international commerce by the acts of the Conference at Berlin;

"Whereas this is a question that may lead to grave international complications:

"This Congress, in the interests of peace, recommends that the following questions should be referred, either to a renewed conference of the Powers concerned in the formation of the Congo Free State or to a commission of inquiry as provided in the Hague convention:

"1. Is the government of the Congo Free State still to be regarded as trustee of the Powers which recognized the flag of the International Association?

"2. If not, what is the position of the Congo Free State in international law, and in what manner may the grave questions concerning its alleged actions be satisfactorily and competently determined?"

Through the untiring efforts of Mr. Morrison the interest of many of our great political leaders was aroused and Senators Morgan, Dolliver, Spooner and Lodge championed the cause of our missionary in the United States Senate. For their use a memorial was drawn up by forty missionaries, with Mr. Morrison as their head, setting forth the

main issues of the case in the Congo. This memorial was introduced into the Senate by Senator Morgan of Alabama, the law partner of Judge Lapsley, the father of our pioneer missionary. After many hearings, Mr. Root, as Secretary of State, gave out as his opinion that "the United States ought to take no steps to bring about an international inquiry as the United States was not a signatory to the Treaty of Berlin, by virtue of which Leopold gained sovereignty over the Congo." We must confess with shame that our government, through political expediency, or what not, did not take that bold and definite stand against this form of oppression that Daniel Webster had taken against Austria when Hungary was struggling for independence or that John Hay had taken against the persecution of the Jews in Roumania.

But the pressure of public sentiment in America had a salutary effect in alleviating the distressing condition in the Congo.

King Leopold was practically forced to appoint a commission which, as a prominent British daily paper said, "was calculated to provoke a smile." All three of the men appointed were directly connected with the Congo State Government. It was simply a case of the government investigating itself. The findings of this commission, appointed under the whip of public opinion, are therefore all the more remarkable and convincing, because the members that composed it were free from prejudice against the State. And yet, in spite of their desire to give all possible credit to their sovereign, the commissioners felt constrained to report the existence of measures and practices of flagrant inhumanity. Among these measures and practices are the following: "The exaction of a labor tax so oppressive that the natives on whom it falls have little, if any freedom.

"The appropriation of the land to such an extent that the natives are practically prisoners within their own territory.

"The abuse of the natives by white representatives of officially recognized companies.

"The binding of little children to years of labor at uncertain wages by contracts they do not understand, and even more serious maltreatment of children supposedly under the immediate care of the government.

"Great injustice in the administration of the courts so that the natives dread the name of Boma, the place where the judicial system is centralized.

"The sending of punitive expeditions, not for the purpose of establishing peace and order, but for the purpose of terrifying natives into paying a tax, which, as administered, even the commissioners regard as inhuman."

It is to be remembered that these are not charges brought against the Congo Government by outsiders, but they are findings of the Commission which was appointed by the Chief Executive of this same Government to investigate and report the facts. They are sufficiently clear to convince anyone that Mr. Morrison was not exaggerating the existing conditions and that he was justified in exposing them.

In view of these facts the government of the United States certainly would have been justified in lending moral support toward the correction of these abuses, since we had given our moral support to the establishment of the Congo Free State.

It fell to the lot of the British Government to take the initiative in approaching the signatory Powers of the Berlin and Brussels Acts. The greatest work, however, of all was done by the "Congo Reform Association," which was organized first in England in 1903 and a year later in the

United States. This association was composed of the foremost leaders in all walks of life, including fifty peers of the British realm, members of Parliament, high dignitaries in the church, missionaries, philanthropists, professional and literary men, who carried their indictment to the four corners of the earth. Every charge that this organization made was proved beyond the peradventure of a doubt, and they were never convicted of error of fact or exaggeration of statement. They demonstrated the fact that public opinion can, when the occasion arises, prove itself the most unselfish and powerful force for good in international affairs. This association continued to function for some ten years, or nearly five years after the Congo had been annexed by Belgium.

The secretary of that association, in summing up the work they had to such an extent been instrumental in accomplishing, pays the following eloquent tribute to those who had labored amid discouragement in behalf of the oppressed in darkest Africa and yet were undaunted. "It is true, and it should be said to-day, that what all Europe should have taken in hand, what it was the duty of all Europe to have taken in hand, this Association, rising as a small cloud on the horizon of a tyrant's will and gathering the force of a tornado which swept him from his African throne, has, in a large measure, been able itself to accomplish." And may we not also add that this humble missionary, by his faith in prayer and by his untiring devotion to the oppressed natives, was used of God in launching some of the most brilliant flashes of lightning and some of the most terrific thunderbolts which created the terror of the tornado that gathered around the head of the despotic autocrat of the Congo?

CHAPTER VII

Forging a Key to An Unwritten Language

Difficulty of the Task—The Baluba Language Widely Spoken—Great Aid to Missionary Work of a Uniform Language—Influence of Luebo in Unifying the Language—How the Task Was Accomplished—Publication of the Baluba Grammar and Dictionary—Preparation for Bible Translation—Insurmountable Obstacles to Be Faced—Paraphrasing the Scriptures—Literal Translations.

One would naturally think that the burdens of the Congo reforms were heavy enough to absorb the entire thought and attention of an ordinary man, and yet in the midst of these arduous duties Mr. Morrison found time to perfect the material he had gathered from the Baluba-Lulua language.

This work involved the mastering of the grammatical principles upon which the language was built and its reduction to a written form. The accomplishment of this task alone is sufficient to give him a secure place among the world's great linguistic scholars.

To master any foreign language, with the assistance of grammars, exercise books, dictionaries and an intelligent teacher is by no means an easy task, but to accomplish this without any aids whatever is one that challenges the keenest intellect. We have already quoted Mr. Morrison's statement that when he began this work he could not find a single character that indicated the existence of a written language. He, therefore, began at the very foundation, learning to speak the language solely by conversation with the people and then searched out the principles upon which the language was constructed. When studying a foreign language under a competent teacher, it is possible to ask the why and wherefore of the different constructions, but when Mr. Morrison began this work the natives had no

conception whatever of grammatical principles. They could speak their own language correctly, but when asked, "Why?" they could only reply, "They say it that way."

Then, too, we must remember that Mr. Morrison could not devote his entire time to the study of the language. There were many other tasks to be performed and a multitude of interruptions, known only perhaps to the missionary, vexed and tried his patience. He often said that he could sympathize with a certain missionary to India, who wrote home to a friend that he had gotten a good bull dog and at last was able to do some consistent missionary work. Of course Mr. Morrison would not have employed a bull dog for such purposes as this, for he was too sympathetic with the native people and never turned one away day or night without listening to what he had to say. Still, their visits were at times distracting and did not hasten the accomplishment of the task that lay before him. Notwithstanding all these interruptions, he had accomplished wonders in this work in less than three years after his arrival on the field. In fact, as early as 1900 the late Dr. Snyder, one of his fellow missionaries, in writing of him, says: "At this writing Mr. Morrison is at Ibanche looking into the work over which he has special care. We are glad that he has this opportunity of a little recreation, as he has for over a year been exceedingly busy and has conscientiously done, and done exceedingly well, all the extra work that fell on his shoulders through the return home of some of the missionaries. But, in spite of this, he has succeeded in reducing to writing the Baluba and Bena Lulua dialects. To him and him alone is the credit due for this needed and well accomplished work. Time will show, and we trust time will give the credit to the grand work Mr. Morrison has done."

We have seen that it was through a series of providential circumstances that the Mission was practically forced to devote its attention to the Baluba people, who were settling at its very doors and clamoring for the Gospel. It was not till many years later, however, that Mr. Morrison fully realized the extent of territory over which this language was spoken and the number of people who understood it. He mentions these facts in the preface to his dictionary: "The Baluba and Lulua people, in language and race belong to the great Bantu family which, though having many subdivisions occupies roughly speaking, all of Africa south of the fifth parallel of North latitude, the Hottentots and Bushmen in the extreme south being the only exception. These Bantu languages are radically different from the distinctly negro dialects of the peoples bordering them on the north. While the different Bantu dialects have much in common so far as some of the general characteristics are concerned, yet there are many degrees of difference. Some are perhaps as widely apart as English and Greek, while others are so near akin that the differences amount to nothing more than localisms or a brogue. This latter fact is true of the language spoken by the Baluba and the Lulua people, who together occupy a large area in Central Africa, extending, roughly speaking, from the junction of the Lulua and Kasai Rivers in a general southeasterly direction into Garenganze, where the language is called Chiluba. They thus occupy the high and comparatively healthy tablelands on the divide between the headwaters of the Kasai and Congo Rivers on one side and the Zambezi on the other.

"Moreover, the people are remarkably docile, peaceable, industrious and eager for civilization and are, in many respects, far superior to other African tribes. It has thus

come about that the Baluba, especially, are eagerly sought after as slaves, with the result that many thousands of them have been carried into captivity thus disseminating their language among many foreign tribes.

"These facts, together with the area covered by these two peoples, have made their language the *lingua franca,* or trade language, of the greater part of the upper Kasai and Congo basin, thus enabling those speaking it to go almost anywhere in this vast region and be understood. It is gratifying to note that the Baluba-Lulua language is very near akin to the Lunda and Tonga, which are spoken over a large area to the south. It would be useless to attempt to estimate the number of people speaking with more or less divergency the language, whose laws this book attempts to put into tangible shape. All this is particularly fortunate, in view of the fact that so many of the languages in Africa are confined to very narrow geographical limits."

Thus Luebo, through the numerous immigrants from different tribes who settle there, has become a very cosmopolitan place. Its reflex influence goes out to the different tribes and villages which are represented. It has become a sort of melting pot for the amalgamation of these closely related dialects, unifying them by means of a written language. And in this respect our Mission has been signally blessed of God, in that we have been permitted to labor among different tribes who are bound together by a common language. It is stated on good authority that eventually even the Bakuba people themselves may be reached through the medium of this common language, as practically all the younger people of this present generation understand it.

Mr. Morrison tells us in his own words the manner in which he accomplished this great linguistic feat. "The key

words to any language are the questions, 'What is this?' and 'What did you say?' Once these are gotten, the way opens up and the language begins to unlock. And these phrases are best gotten by taking a seat in a group of people and pulling out a pocket knife or some other article with which the people are not familiar. Now, listen with all ears, for some one in the crowd is almost certain to utter the mystic words, 'What is that?' When it has been gotten, the names of all familiar objects can be obtained at once. By intent never-tiring listening the more common verbs will begin to come, then adjectives and other parts of speech, together with phrases and sentences, the meaning of which is known but the grammatical construction of which is still a mystery. It is unnecessary here to go into all the intricacies of language study—the getting of words and sentences and idioms and the working out of the laws of inflection, concord, etc. To complete all this—if indeed it can ever be said to be completed—is the labor of many weary days and months and years. And yet this has been for me a work fraught with much pleasure. Some of the happiest and most exhilarating moments of my life have been over the discovery of some new words for which I had been searching perhaps for years, or over the solution of some grammatical construction which had baffled me for so long. Often have I jumped up, leaving my astonished language teacher behind, and have run across the station crying out, 'Eureka,' in order to announce to my colleagues the discovery of such a word as 'Saviour,' or 'Redeemer,' or 'Comforter.' It was more valuable than a diamond dug out of the rubbish—this word that would be a gem through which could flash new light and beauty into benighted souls.

"And may I say just here, that many otherwise intelligent

people in the homeland have the idea, either that we missionaries gave them their language or taught them ours, or that the native languages of the tribes of central Africa are only incoherent gibberish, more like the chatterings of monkeys than the intelligent talking of human beings. All of these ideas are untrue, for we not only did not give them a language, but we found their language highly developed, having well defined laws of grammar, rules of syntax, and words with which to express all the ideas they have. Not only so, but the Baluba language, with which I am best acquainted and which is only one of the many distinct tongues in Africa, is much more regular in its construction and laws than is the English language. To such an extent is this true that, though down all the ages they have had no written language, yet it is preserved in wonderful purity, and even small children never make mistakes in grammar. In fact, I have often gotten nice grammatical constructions from children, because they do not speak so rapidly as the grown ups.

"And this leads me to say that, most fortunately, we arrived on the scene before the natives began attempting to use writing of their own manufacture. How much would our Chinese or Japanese missionaries—to say nothing of those in other parts of the world—give, if they could only do away with the unspeakably stupid written languages with which they have to contend. The result is that in the writing of the Baluba language, we use our own alphabet with all words spelled phonetically, each letter having only one sound. This certainly gives us a tremendous advantage over the hopeless confusion in our English spelling.

"Now that we have our grammar and dictionary and exercise book, and owing to the regularity of the spoken language and the ease of reading the written language, we

have had the case of missionaries who preached to over one thousand people in our Luebo tabernacle within eight months after their arrival on the field."

As we have stated, the great fundamental principles of the language had been worked out prior to Mr. Morrison's return, but all this material had to be revised and typed before it could be placed in the hands of the printer.

When Mr. Holman Bently, of the Baptist Missionary Society of England was preparing his grammar and dictionary of the Lower Congo dialect, he was given a two years' leave of absence from the field with two or three assistants and stenographers before his work was ready for publication. But when Mr. Morrison was engaged in a similar task he had only one native youth to assist him and every word of the 417 page grammar and dictionary was written with his own hands. During the months that he was permitted to labor more or less uninterruptedly on this task, he worked from 7 o'clock in the morning till 5 in the afternoon, and, after a brief season spent in recreation, he was back at work again after supper to work till midnight.

As to the thoroughness and accuracy with which he accomplished the task we need only say that after twelve years of the cumulative experience of Mr. Morrison and his fellow missionaries, not one flaw or error has been found in this marvelous book. It is true, of course, that new words have been added to the vocabulary, but as far as the grammar itself is concerned it is absolutely perfect in every detail. In fact, no less eminent authority than Sir Harry W. Johnston, in a letter addressed to Mr. Morrison, acknowledging the receipt of a complimentary copy of the grammar, says, "I need hardly say that in my opinion

it is one of a very high order and worthy to rank with the best classical studies of the Bantu language family."

Upon the publication of the grammar and dictionary the degree of Doctor of Divinity was conferred on Mr. Morrison by his *alma mater,* Washington and Lee University.

The compilation of the grammar and dictionary was a great and important work; and yet, in the estimation of Dr. Morrison, it was but the preparation for the greater work he had in mind—namely, the translation of the Bible into that language.

We can get no better conception of the intricacies of this task than that which Dr. Morrison himself detailed in an article written on this subject for the "Missionary Review of the World" and published in that magazine in 1912. "Owing to the paucity of workers and other causes, but little systematic work had been done in the Baluba dialect upon my arrival in the field in 1896. After some months I was placed in charge of the language and translation work, though feeling my great incompetency for such a responsible task. The other missionaries who preceded me to the field had gotten together a goodly number of words, but the grammatical laws of concord, syntax, etc., had not been worked out. After spending many months at this task, all the while getting new words and idioms, I felt that the time had come, as we now had a few in our schools who could read a little, to try some Bible translation. Of course the first thing was to be the New Testament, beginning with Matthew. I got out my Greek Testament, with all the other helps I could lay hands on, even down to the Twentieth Century New Testament. My language boy was all expectancy, and I had taken occasion to inform others of the fact that in a few weeks or months at most the New Testament would be in their hands.

"But I had not gone over half a line until I ran amuck of the word 'generation,' and a little further down came the long list of proper names, and still further down came the words 'birth,' 'espoused,' 'public example,' 'virgin,' etc., with many other grammatical constructions which I did not know how to translate, if I conformed strictly to the idiom and construction of the original.

"Then I began to do some serious thinking. First of all, I was forced to the conclusion that my knowledge of the language was not extensive enough to warrant me in undertaking an exact translation of the Scriptures at that time. Not only so, but as I thought over the matter, I became more and more convinced that our people, then all of them only babes in Christ, would not be able to get much out of an exact translation, however perfect it might be; that the whole Bible in their hands at that time would only puzzle and confound rather than help them. The thought then came that perhaps simple paraphrases of some of the familiar passages we had been teaching to them verbally would not only be helpful but far more profitable to them at that stage of their advancement, and this I proceeded to do, bringing out a small edition of some of the more important parables of our Lord paraphrased. Thus this became our first effort looking to Bible translation.

"This paraphrasing work has proved of immense value, and I believe it will take a permanent place in our school and Bible study work. Perhaps it is for this reason that it is Caedmon's 'Paraphrases of the Scriptures,' and not the more ordered and exact translation, which have been preserved for us as almost the earliest literature in the Saxon tongue. These paraphrases were simpler, they were put into everyday language, and they laid hold on the life of the people in their spiritual infancy.

"Upon my return to the field in 1906, after consultation with my colleagues, it was determined that I should begin a book which should be called 'Lessons from the Bible.' We had never seen such a book gotten up in this way, but we felt that it was what we wanted for our now more advanced reading classes, and especially for use in our growing evangelistic and Sunday School work. The idea was to translate as accurately and as exactly as could be done certain selected passages, chronologically arranged, corresponding roughly to those used in the International Sunday School Lesson series. These passages were to be printed in bold type. Then between these was to be in smaller type and in paraphrase form any other matter of interest, especially such things as were mentioned in both Testaments.

"This book has proved of incalculable value. It has given a goodly number of the most select passages in the Scriptures, translated as accurately as we can do it now, besides containing in the paraphrases a great amount of matter which is most helpful in connecting the passages translated and in clarifying references which would otherwise be obscure.

"I know of one Mission on the Congo which has translated the New Testament, and yet has done nothing from the Old Testament. One wonders how, in such circumstances, a single page in the New Testament could be understood by a native reader without having a missionary at his side.

"But now the time has come when the complete Bible must be translated, for nothing else can take its place. But this will of necessity be a work of several years, perhaps of many years.

"It may be of interest to note some of the many problems we have to deal with in Bible translation, especially into the

language of central Africa, where the people are so backward in every way that their language must of necessity be a very defective vehicle for the conveyance of the great truths of the Bible. For instance, we have great difficulty in finding adequate words for the expression of such ideas as 'love,' 'duty,' 'purity,' 'holiness,' 'faith,' 'hope,' and many others I could mention. One's soul cries out in agony for these great words that mean so much to us.

"But it is not surprising that there should not be found certain strictly Biblical and religious terms. For this reason, we have sometimes introduced and nativized certain words. Sometimes these are taken from the Hebrew and Greek and sometimes from the French, since the latter is the official language of the government of the Congo. And this corresponds exactly to what was done for the English language at the time of the introduction of Christianity in the Sixth century. Such words as 'creed,' 'candle,' 'priest,' 'church,' etc., came in at that time. But it is a principle with us not to introduce foreign words except as a necessity. We prefer to let the native words grow up from a common into a Biblical use just as the words 'Holy Ghost,' 'atone,' etc., have done in English. Consequently for 'to thank' we use a word meaning to do obeisance to a superior for a favor done; for 'to pardon' we use a word meaning to hide by covering up; and for 'to repent' we use the phrase meaning 'to turn over the liver,' which is the seat of affection for the native.

"Another difficulty in translating is to steer between a too free paraphrastic form and a too slavish adherence to the original languages. If there is to be a fault in this matter, I have leaned to the paraphrastic for the sake of greater simplicity. I almost wish I had done it more in some instances, for, after all, every translation must of necessity

be something of a commentary interpreting the translator's idea of the meaning of the original. It is our desire to be sure that the natives get the truth rather than a mere jumble of meaningless phrases.

"But lest my readers should get the idea that the native language is incapable of being a medium for the conveyance of spiritual truth, I hasten to say that it is very rich in many ways. It has many strong words and apt expressions which are wanting in English. In fact, we missionaries, in speaking English together, so often interject these native words and apt expressions that we would not be understood by one who could not speak the language."

Such was the plan of Bible translation that Dr. Morrison outlined, and we believe it has abundantly justified itself in what has been accomplished in the training of our native Christian constituency. It is the unanimous opinion of the missionaries in the field to-day that the "Lessons from the Bible" shall continue in use in our regular day schools. This gives the people the story of the Bible in a condensed form and prepares them for a study of the Bible as a whole. God's revelation of himself to man was a progressive one, and as man's knowledge increased he was thus prepared to receive additional truth. And in dealing with a primitive people it was Dr. Morrison's idea to proceed along similar lines. He followed the law of growth in the material world, "first the grain, then the blade, then the full corn in the ear."

Having completed the work of paraphrasing the Bible, Dr. Morrison had begun the literal translation of the New Testament. By reason of the multitudinous duties thrust upon him, he had only completed the translation of the four Gospels and Acts when he was called to a higher service.

CHAPTER VIII

Marriage and Return to the Field

The Young People's Missionary Conference at Asheville—Selecting a Mate—Character of Mrs. Morrison—The Marriage and Departure for Liverpool—Touring in England and Scotland—The Journey to Luebo—The Home at Luebo—Training the Native Boys.

Dr. Morrison's labors, while at home, were by no means confined to making public addresses, grappling with the problems of an unwritten language and compiling dictionaries.

In the summer of 1905 he was sent to the Young People's Missionary Conference at Asheville, N. C., to deliver one of the principal addresses. To that Conference also came a Miss Bertha Stebbins, who was sent as a delegate from the Presbyterian Church of Natchez, Miss. Here they met for the first time. She was on the front porch of the hotel when he arrived and among the first of the new friends to whom he was presented. There seems to have been a mutual attraction between them from the very beginning of their acquaintance.

A beautiful tribute to the life of Mrs. Morrison has already been written by her pastor, the late Rev. J. J. Chisolm, D.D., under the title of "Mutoto, or the Perfume of the Alabaster Box." We recommend to our readers this little book which most admirably tells the story of her self-sacrificing life.

We need only state that Dr. Morrison showed his wisdom and soundness of judgment in the selection of his mate, as her all too brief service in Africa so clearly indicates. She gave her heart to God at an early age and became an active Christian worker and a leader among the young people of her community. When she reached maturity her own religious conviction manifesting itself, she left the

church of her parents and united with the Presbyterian church. This was the first step in a series of providential dealings whereby she was led into that service to which God was calling her.

She had devoted ten years of her life to teaching school and had achieved the most signal success. This success was due largely to the fact that she regarded each pupil as a person and not merely as a unit in the class. "She made an impression on her colleagues and pupils, the results of which can not be measured until the final day; she put not only her intellect into her work, but also the fulness of a loving heart, a sound judgment and a consecrated life."

During the four years that she spent in Natchez she was closely associated with Dr. Chisolm in his church work, teaching in the Sunday School and having charge of the Westminister League. "It was in connection with her work in these two organizations that her interest in the enterprise of world-wide missions found a glad expression and a steady development."

Dr. Morrison and Miss Stebbins were united in marriage in the Methodist church at Gueydan, La., on June 14, 1906, Dr. M. E. Melvin, of Port Gibson, Miss., a cousin of the bride, officiating at the ceremony.

They spent the first month of their long wedding tour, visiting friends and relatives in Mississippi, Arkansas, Tennessee and Virginia, sailing for Liverpool on July 11, on the "S. S. Majestic."

Shortly after their arrival in London they received word that it would be impossible to launch the new "Lapsley" until late in September, and that it would take at least a month after the launching to get the boat in shape for a voyage. They had practically completed the buying of supplies when this news was received, so the next few weeks

were spent in visiting place of historic interest in England and Scotland.

Dr. and Mrs. Morrison, with Dr. Coppedge, Mr. Rochester and Miss Taylor, the last three new missionaries, sailed for the Congo on September 20 on the "S. S. Bruxellesville." This was a new steamer and quite palatial in comparison with the former Congo boats. The long and uneventful voyage was completed some twenty-two days later when they landed at Matadi. Here, as usual, several days were spent in making the final preparations for another long journey into the interior. At Matadi they visited the grave of Lapsley and laid a tribute of flowers on the spot sacred to all Congo missionaries.

At this time the little Congo railroad, to which reference has already been made, was completed and was being operated in its present magnificence. As customary with all European railroads, the regular first, second and third class coaches were in operation. The first two classes have separate seats for each passenger, while the third class coach is equipped with little narrow, hard-bottom and straight-backed seats, running cross-wise and facing each other. The seats are so close together that the passengers opposite each other have to sit with their knees interlocked. If one desires to shift his position, all must shift in unison. The designer of this car must have drawn his inspiration from the days of the Inquisition, and he succeeded admirably in the perfection of his art.

Into this third class car went Dr. Morrison and his bride, together with the other members of the party. The journey to Leopoldville was accomplished in two days.

Upon their arrival at Leopoldville they found that the engineers had miscalculated the speed with which they hoped to complete the "Lapsley," with the result that they had before them another long wait of six weeks before they

were off on the last stage of their voyage. The maiden trip of the "Lapsley" was accomplished without accident or mishap until they were almost in sight of Luebo, when they grounded on a sandbar. The boat was stuck so fast that it required two days of hard work to float her again. After an hour's run they landed at the Luebo beach, just two days before Christmas. Thousands of natives from all sections of the country were assembled on the beach to welcome the bride of "Kuonyi Nshila" and to get a glimpse of the new steamer. The passengers were soon on shore and were carried in hammocks to the top of the long hill on which the station is located amid the wildest joy the natives could express. The next day was spent in public exercises of welcome to the missionaries and in greeting numerous friends.

THE LAPSLEY

Immediately after their arrival the Morrisons went to Ibanche to attend the regular Annual Meeting of the Mission. After a most pleasant visit there they returned to their work at Luebo. Mrs. Morrison set to work unpacking

their goods and furnishing their little home. This was a small cottage, made of mud and sticks, with three rooms in a row, each about seventeen by fourteen feet. The house was neatly whitewashed inside and out. The ceiling was made of split bamboo closely woven together, and the dirt floors were covered with native matting.

The furniture, according to Mrs. Morrison's description, was as follows: "Our cupboards are made of dry goods boxes curtained with cretonne, green ground and cherry blossoms and red fruit. Our bedroom is as dainty as can be. The bed is white enamelled, trimmed with brass. The washstand is made of a large box, curtained with pink rose and green vine cretonne. The bureau is a chest of drawers, made here, with a nice mirror on top."

As for their daily duties, she writes: "We rise at 5:45 A.M., and I attend to some household duties, then our morning prayers and breakfast at 6:30. Following this come Baluba worship, when all the children and people in the yard come and sit on the floor while we sing a Baluba hymn. My husband reads or asks Bible questions and then a prayer from one of the children, all closing with the Lord's Prayer. Then I hasten to dress sores—there are so many here—until school time, when I teach a class. By the time school is over it is 11 o'clock and the morning nearly gone. All during the day people are crowding in for this or that, until sometimes one longs for a little quiet rest. But we are glad for the people to come to us instead of taking the opposite course."

Dr. Morrison threw himself into his work whole-heartedly, being assisted and supported in every way by his noble wife. She soon learned the language and became a most enthusiastic worker.

It has always been the policy of the Mission to lay hold

on as many young people as possible in order to train them in Christian service. It is not difficult to maintain this policy, especially with the boys. These boys are given light chores about the house in order to pay for their board and clothing, but the chief end in view is not their domestic service but the training of their character.

It was here that Mrs. Morrison probably did her greatest and most lasting work. The same spirit that she manifested toward her pupils in America was transferred to those in Africa. Many of those young boys that were "in her fence" and received their religious training in her home are now holding positions of honor in the native church. Through their influence scores are being born into the Kingdom of Heaven, and they will all rise up in the last great day to call her blessed.

CHAPTER IX

Events Leading Up to the Trial at Leopoldville

The Oppression of the Native People—The State and Chartered Companies—Dr. Sheppard's Article in the *Kasai Herald*—The Director of the Kasai Rubber Company Challenges the Statements—Dr. Morrison's Reply—The British Consul Visits the Kasai District to Investigate—His Report to His Government—the Decline in the Kasai Company's Stock.

THERE is one scene in the book of Revelation that caused the Apostle John to "wonder with great admiration," and that was when the beast received the death stroke and yet lived. And Dr. Morrison was destined to have a similar experience in regard to the reforms in the Congo.

Notwithstanding all that the Congo Reform Association in England and America had accomplished, and in spite of all the fair promises that Belgium had made when the Congo State was released from Leopold's personal control and made a colony, Dr. Morrison soon found that these reforms had not been very extensive in Africa, nor were those promises being fulfilled to its native inhabitants. The oppressors of the natives now adopted a new form of tactics. These tactics are graphically described in a letter that Dr. Morrison addressed to Dr. Chester a few months before the Congo State became a Belgian colony:

"Regarding Congo State affairs and the present situation here, I need only say that we are not now suffering from the old forms of outrage so much—hand-cutting, slave-raiding, murdering, etc.—but I am sorry to say that I believe the sum total of suffering is much more than it was formerly. Now the people are thoroughly cowed; they know from bitter experience that there is no escaping from the State. They, therefore, submit in stoical silence. I

am almost surprised at discovering, by accident, the various ways in which they are wronged. Demands are made for men, and the villages send for them at once. The Rubber Company demands rubber of the villages, and if it is not forthcoming in what they conceive to be large enough quantities, then the village is turned over to the State and double tribute has to be paid. This subtle form of oppression is not seen and observed much, but it is just as wrong as the old form of outrage. I believe that henceforth we shall not see so much the grosser forms of outrage, as the oppression is taking a more refined form. It is now perfectly possible for a man who does not know what to look for and how to look for it, especially if he does not know the language, to travel from one end of the Congo to the other and really see nothing of the grosser forms of outrages which have been so widely published to the world. Then he is apt to go away and leave the impression that all is well here and the charges of oppression are unfounded. At the same time, I am confident that the agitation in Europe and America has done immense good here. What would have been the situation if this agitation had not been made!

"We only know that it would be immensely worse to-day. But we must never rest till the whole system has been rooted up, for there is every possibility that things will grow worse, for Leopold is still in control—he is absolute. And what else is to be expected? Moreover, we hope most sincerely that an eye will be kept on the matter, if the State is to be taken over by Belgium, to see to it that our religious rights are preserved, for you know that Belgium is one of the most bigoted Roman Catholic countries in Europe."

The wholesale policy of stripping the country of its products, without attempting to develop it, was prosecuted with

renewed vigor. This policy was worked through so-called "concessionaire companies," which received a charter from the State, but were supposed to operate independently of the government. This was a clever piece of camouflage, as the State generally held the controlling interest.

Dr. Morrison described the inter-locking of these companies with the State in a letter addressed to the Congo Reform Association: "The statement that is persistently put forth by the State, as an excuse for these companies, is that they are 'controlled,' that the native is not allowed to cut the rubber vines, that the companies are compelled to plant rubber vines, etc. As an actual fact, within the sound of where I am writing these words, I can hear the people beating the bark of the rubber vines, which have been stripped, killing the vine of course. Not only are the people not forbidden to do this, but they are encouraged to get rubber in any way. It can thus be seen that the only desire of the so-called companies is to gather the cream of the country as soon as possible, without concern for the future. I say so-called companies, because, as is well known, they are controlled absolutely by the State, which holds never less than one-half the stock (so far as my knowledge goes). This means that the State and the companies work hand in glove, and it would surprise the uninitiated to see with what masterly skill the whole thing has been worked out. I only give one example. In some places in this region the State demands its tribute in copper crosses, weighing about a pound each. It is prohibited to import these; the native copper is necessarily limited for the crosses have to be made and brought from far away in the Katanga district. After the native has paid his crosses to the State they are turned over to the company. In a little while the native is ordered to bring in more crosses. But

he can only get them from the company, and that means that he must bring in rubber in order to get them—heaven and earth are turned upside down in order to get rubber."

In another letter written to a personal friend at a later date, he further describes these conditions: "The same old régime is still in force, the same men at Brussels and out here are in power—what else can be expected? If I could see a change in government, with such men as Vandervelde coming into power, there would be some hope again. But after the dark months of waiting have passed and after witnessing the almost universal opposition to the English and American Protestant missionaries, who have dared to face the bitterest persecution to let the world know of these things which are going on here, and after finding out that King Leopold seems to be voicing the sentiment of the great majority of the Belgian people in his recent statement that revenue must be gotten from the Congo for the enrichment of Belgium—I say, after finding out all these things, we now have very grave doubts as to whether we can ever expect anything but a rule of ruin from that source."

King Leopold was not the man to accept public condemnation and denunciation without taking revenge when a favorable opportunity presented itself, and Dr. Morrison was soon destined to become the victim of this unprincipled ruler and his agents.

This opportunity was afforded in the January, 1908, number of the "Kasai Herald," when Dr. Morrison, as editor, published an article written by Dr. Sheppard after his return from furlough, in which he gave a brief description of the changed conditions he found in the Bakuba country. This little article is quoted here in order that the reader may see just how desperate these agents were in their efforts to make a "case" against the missionaries.

Dr. Sheppard says: "These great stalwart men and women, who have from time immemorial been free, cultivating large farms of Indian corn, peas, tobacco, potatoes, trapping elephants for their ivory and leopards for their skins, who have always had their own king and a government not to be despised, having officers of the law established in every village of the kingdom—these magnificent people, perhaps about 400,000 in number, have entered a new chapter in the history of their tribe. Only a few years ago, travellers through this country found them living in large homes, having from one to four rooms in each house, loving and living happily with their wives and children, one of the most prosperous and intelligent of all the African tribes, though living in one of the most remote spots on the planet. One seeing the happy, busy, prosperous lives which they lived could not help feeling that surely the lines had fallen unto this people in pleasant places.

"But within the last three years how changed they are! Their farms are growing up in weeds and jungle, their king is practically a slave, their houses are now mostly only half-built single rooms and are much neglected. The streets of their towns are not clean and well swept, as they once were. Even their children cry for bread. Why this change? You have it in a few words. There are armed sentries of chartered trading companies who force the men and women to spend most of their days and nights in the forests making rubber, and the price they receive is so meager that they can not live upon it."

The "Kasai Herald" was circulated, free of charge, throughout the Congo, and a copy had been sent to the director of the Kasai Rubber Company at Dima. The said director must have had a guilty conscience, for he took exception to this article and addressed the following letter

to Dr. Morrison, claiming that the interest of the Company was damaged and demanding an apology:

"The Kasai Company is trading with the Bakuba people; and, though she does not use armed sentries at all and is not a chartered company, yet it can be understood that she is the one referred to in Dr. Sheppard's article. Now, it is possible that the author's intention was not to attack the Company of the Kasai, which has always had the best and most friendly relations with the A. P. C. M. and whose manner of treating the natives and trading with them in full liberty has more than once been approved by the A. P. C. M. missionaries. You know we have no armed sentries, but only traders going about with goods of every kind and unarmed through the villages for the purchasing of rubber. We use only one single trading principle—that of supply and demand. And the natives are not forced to make rubber for us or to do any other work; we do not have the right or the power to force them to work, and we are not in charge of collecting taxes.

"We suppose that Dr. Sheppard must have been drawn into this error by some wrong information; and desiring that the readers of the 'Kasai Herald' may not have a false impression of the Kasai Company, whose principles have always been to act in the best way possible with the natives, I make an appeal to your well-known sense of justice and kindness, asking you to publish these lines in your newspaper."

Dr. Morrison was not to be trapped by these smooth words and made the following reply:

"I have the honor to acknowledge the receipt of your letter, in which you take exception to the article of Dr. Sheppard in a recent issue of the 'Kasai Herald.' Since receiving your letter I have written to Dr. Sheppard, who lives

in the Bakuba country and has known them and their country intimately for over fifteen years. Dr. Sheppard asserts that he is prepared to prove the assertions he makes before an impartial tribunal which is not itself personally interested in the collection of rubber and has not been appointed by any one so interested. Not only Dr. Sheppard, but other members of our Mission, can testify that they are satisfied that varying degrees of pressure are brought to bear not only upon the Bakuba people, but other tribes in this region, by your Company. It is reasonable to suppose that those of us living in this region know more about what is actually going on here than you or others who do not live here. I may say that complaints are constantly coming to us from the natives to the effect that the agents of your Company threaten them with punishment from the State if they do not bring in the amount of rubber imposed. It is undoubtedly true that impositions are made on the villages, and through fear of the State the natives make the rubber, for which they are paid only a pittance. I find that in most cases the natives regard the rubber they bring to your agents not so much as trade, but as a tax.

"You know that yours is a monopolistic company and has absolute power to set the price of rubber in this region. While it may not be a chartered company, as you remind us, yet it is practically so, for you well know that the State would not give any independent company even the right to trade in this region.

"Certainly the personal relations between the members of our Mission and your Company have been pleasant, and it is our desire that they continue so, but you will not expect us to allow this to blind our eyes to the wrongs which we see going on about us.

"It would seem that, if you had been desirous of really

knowing the truth about the situation in this region, you would have instituted an impartial investigation, without presuming, as the tone of your letter implies, that Dr. Sheppard only ignorantly or maliciously maligned your Company. If you were pained and astonished that Dr. Sheppard should write such things, I must say that I am equally astonished and pained that you should so hastily conclude that a man of Dr. Sheppard's long residence in the Congo and his well-known integrity should write a serious article of this kind without knowing what he was doing. It might have at least raised a question in your mind and caused you to institute an impartial investigation, in which both your Company and Dr. Sheppard would participate.

"I sincerely regret to be compelled to write you so plainly about this matter, but your letter seemed to imply that we were ignorantly, or perhaps purposely, saying what was not true.

"Before closing I will state that for some time we have been very uneasy about the situation in the Bakuba country. The chief, Lukenga, who, as you know, was only a short time age in revolt and destroyed one or two of your Company posts and one of our Mission stations, now has several scores of soldiers dressed like State soldiers and armed with cap guns, and these soldiers are used by him, under the authority of your Company, in terrifying the people into making rubber. Just recently I have made complaint to several State officials about this dangerous situation, but none of them seemed to know anything about it. Lest you should not believe me I send you a photograph of some of these men, taken some months ago.

"Finally, I will say that we do not blame, personally, the individual agents and officials of your Company, except in so far as they may purposely misrepresent the facts; but

we do and must condemn this whole monopolistic system by which the country is being ruthlessly stripped of its natural products, with the natives getting but little return—your Company, in the meanwhile, paying to its stockholders enormous dividends, if the available figures are correct.

"In regard to your request that your letter denying the charges of Dr. Sheppard be published in the next issue of the 'Kasai Herald,' I must say that it is impossible to comply with this request until you prove before an impartial tribunal that the statements as made by Dr. Sheppard are untrue; then your letter will be published most gladly, for we would not willingly do an injustice to the Kasai Company.

"Hoping that you may see your way clear to conserve the interests not only of your Company, but also of the natives and their country, I am, yours very sincerely."

Quite a voluminous correspondence passed between Dr. Morrison and the director of the Company, the latter growing all the more haughty and insolent in his "indignant" denials of the facts presented, while the former grew all the more bold and fearless in the presentation of evidence gathered from his own personal observation.

The challenge, laid down by Dr. Morrison, that an impartial commission be appointed to investigate the situation on the spot, was, of course, not accepted by the Company. They knew quite well what the results of such an investigation would reveal, and they could best deny the truth when the outside world was unenlightened.

There seemed to be no one in the Congo or even in Belgium itself who was interested enough in the welfare of the natives to investigate these conditions, yet the appeal of Dr. Morrison was not in vain.

The fact that the British Government felt itself under

moral obligation to send its own consul to investigate these wrongs is sufficient commentary on the sincerity of Belgium's pledge to promote the reforms to which she had committed herself.

In the month of February, 1908, the British Government ordered their representative in the Congo, Consul Wilfred G. Thesinger, to make an extended tour through the country to investigate the many complaints that were coming in from all quarters. In the course of his journey he visited the Kasai District, the field of operation of the Kasai Rubber Company. As Sheppard was the only foreigner in that section who knew the Bakuba language, the Consul requested him to accompany him on his trip. Dr. Sheppard readily accepted the invitation as a matter of common courtesy and out of personal accommodation to the Consul himself. The Consul visited many native villages and after a thorough personal investigation, he dispatched a carefully worded report to His Majesty, the King of England.

Perhaps we might quote a few lines from this report for the sake of those who may be disposed to criticise Dr. Morrison for unwarranted interference in State affairs. It will at least clear him of any charges of exaggeration in his statement of the facts.

Here are some of the facts presented in this report which was sent from Boma, September 9, 1908:

"With regard to the Kasai Company, I find that in their dealings with the native population they habitually disregard the regulations for the prevention of wilful waste of the rubber resources of the country and cast aside every restriction imposed upon them for the purpose of safeguarding native rights. This systematic violation of the Congo Free State laws can not be carried on without the knowledge of the directors of the Company, and it would

be impossible but for the wilful blindness, if not actual connivance, of the State officials themselves.

"I am in a position to vouch for the truth of the following facts:

"1. That in all the country through which I passed, where this Company has established posts, their agents have issued orders that the vines are to be cut, and not tapped as in the past, the quantity of rubber procurable from the latter method not being sufficiently large to satisfy the greed of the Company. There are stringent laws against this cutting of rubber vines, and the State forest inspectors are supposed to report to the authorities all cases which come under their notice.

"The wholesale destruction of the vines now going on unchecked can be imagined when I say that the thirty-one villages which I visited in the Bakuba district send in monthly 173,000 balls of rubber weighing on an average from 22 to 28 pounds per 1,000, and that experiments show that it takes from 20 to 40 feet of vine to make 10 balls. From reliable evidence I hear that the same system is pursued in other districts which I was unable to visit.

"2. That, although the Kasai Company claim that their rubber is made by voluntary labor, that it is in no way a tax, and that the agents have neither the right nor the power to force the natives to bring it in, each village is taxed so many balls a month, and any shortage is punished by imprisonment, fines, or 'chicotte,'* while the amount fixed is so high that the natives, especially the Bakuba, have no time to cultivate their fields, repair their houses, hunt or fish.

"3. That, although the Company deny the employment of armed sentries, they have in every village or group of vil-

*A whip made from hippopotamus hide.

lages one or more 'kapitas,' or native agents, who are, with few exceptions, all armed with cap guns. The State law prohibits the carrying of cap guns by the kapitas of the Companies, who have to deal with the natives in commercial matters. It may be mentioned that the natives have to supply gratis to these kapitas food, palm wine, a house, and a woman.

"4. That, while no trader or commercial agent has any right to punish any native by imprisonment or flogging, the Kasai Company agents not only punish the natives in these and other ways for any shortage in the month's supply of rubber, but allow their native kapitas to usurp the same powers in the fullest measure in the villages under their charge. I heard of three cases in which the kapitas imprisoned women in order to bring pressure upon the men.

"5. That, while the Company deny that they make any military raids to enforce the collection of rubber, they do force Lukenga, king of the Bakuba, to carry out these raids for them with his native soldiers, who, to the number of some three hundred or more are all armed with cap guns. These soldiers can be met with all over the Bakuba territory scouring the country for the purpose of enforcing the rubber tax and collecting fines for the benefit of the Kasai Company.

"With regard to the position of the government in reference to these abuses, they must either confess their utter incompetency to enforce their own laws, so far as these Companies are concerned, or confess their complicity in these practices.

"Much credit is taken by the State and Company for the abolition of the tax in copper crosses, but this tax has been supplanted by still more unjustifiable methods of extortion, and I have no hesitation in affirming that the Kasai Com-

pany, even if judged by Congo Free State law, has justly forfeited every right to the privileges granted them by the government in December, 1901, and that no method of reform or change of administration will be of any real benefit to the people of this district unless it includes the entire abolition of this Company, which has so long been held up as a model of what a concessionary company should be."

This very able and statesmanlike report was submitted to both Houses of Parliament in January, 1909, by special command of the King.

As a result of the publication of this report and the agitation that followed it, public indignation was aroused and the stock of the Kasai Rubber Company suffered a severe slump. The directors of the Company were at a loss to know what to do. Their denials of the facts presented in the Consul's report availed them nothing, so something must be done to reëstablish themselves before the world and rehabilitate their declining stock. What could they do? Certainly, it was beyond their power to deal with the official representative of the British Government and yet something must be done to replenish their treasury. After a brief consultation they evidently decided upon the following course: they would bring suit against those missionaries who were responsible for the agitation. Having determined upon this course they lost no time in putting it into execution, the results of which are delineated in the following chapter.

CHAPTER X

The Trial at Leopoldville

Dr. Morrison a Marked Man—Sued for Libel by the Kasai Company—The Summons of Drs. Morrison and Sheppard—Dr. Morrison Notifies the Office of the Trial—Unscrupulous Methods in the Trial—The Time and Place Set for the Trial—Dr. Morrison Appeals to the American Consul—The Consul Seeks Counsel for the Defendants—The Trial Postponed—Dr. Chester Appeals to the Government at Washington—Influential Friends Protest in Behalf of Dr. Morrison—Mr. Vandervelde Secured to Act for the Defendants—The Trial—Speech of the Prosecuting Attorney—Mr. Vandervelde's Able Defense—The Acquittal—Judgment against the Company.

We now come to one of the most dramatic episodes in the history of modern missions, the trial of Drs. Morrison and Sheppard for alleged libelous charges against the Kasai Rubber Company.

From the time that Dr. Morrison came into prominence in the fight for Congo reforms he was a marked man in the eyes of the officials of the Congo State. A mere perusal of the article written by Dr. Sheppard in the "Kasai Herald" will convince anyone that there was very little evidence in it on which to base a libel suit; how much less ground then for implicating Dr. Morrison as editor of that paper.

Dr. Morrison was not the man to dodge responsibility on a mere technicality, and in the true spirit of unselfishness, he assumed the main responsibility from the very beginning.

He had already become a man of international reputation and was the central figure in the trial. We have already stated that Dr. Morrison, as legal representative and spokesman for the Mission, had conducted the correspondence with the director of the Kasai Company and, from the tone of the letters he received from that gentleman, was

not greatly surprised when he was notified that he was to be prosecuted.

The following summons was dated February 23, 1909:

"At the request of the Company Kasai, whose headquarters are at Dima, proceedings are instituted by its director in Africa, Mr. Louis Napoleon Chaltin, acting in virtue of the power of attorney authenticated September 11th, 1908, and deposited at the record office at Leopoldville on December 4th, 1908; and if the need arises proceedings will be instituted by Mr. Victorien Lacourt in his capacity of general director of the Kasai Company.

"Whereas the person summoned under number one has on the date of January 1st, 1908, printed in the 'Kasai Herald,' a paper published at Luebo and edited by the person summoned under number two, circulated not only in the Congo but in foreign countries, especially in America, the said article containing lying affirmations and very damaging to the plaintiff, casting blame on her, tarnishing the honorability of her dealings and injuring her interests.

"Whereas, after having compared the so-called prosperity of the Bakuba people, several years ago with their present fictitious misery, the first summoned dared to put in print this question, 'Why this transformation?' and then answered it in a few words as follows, 'There are armed sentries posted by chartered companies, which compel the men and women to spend the best parts of the day and even the night in the making of rubber, and the price paid in exchange is so small that the people can not live upon it.'

"Whereas, in using the words 'chartered companies,' Dr. Sheppard certainly aims at the Company Kasai, since being on the spot he knows that there is no other company gathering rubber in that section, and it is impossible for him to aim at another company since it has been made

known everywhere by certain articles that have been written reproaching the State for having given the Kasai Company the monoply of the rubber trade in the Kasai District.

"Whereas the person summoned under number two is the co-author, in his capacity of responsible editor of the 'Kasai Herald,' of the damaging facts stated by Dr. Sheppard, as above indicated.

"Whereas the summoned knew that the allegations made against the plaintiff are false and having been reminded of their error they have retracted nothing.

"Wherefore I, the undersigned, Emile Edgar Kocher, bailiff with the Court of Justice of the First Instance sitting at Leopoldville, resident at Luebo, hereby summon: 1. W. H. Sheppard, of the American Presbyterian Congo Mission, resident at Ibanche, as speaking through Dr. Morrison, legal representative of the said Mission.

"2. W. M. Morrison, a missionary of the American Presbyterian Congo Mission, responsible editor of the 'Kasai Herald,' resident at Luebo, as speaking for himself, to appear before the Court of the First Instance, sitting at Leopoldville on May 25, 1909, at 9 A.M.

"For the reasons given above they are hereby condemned to pay cojointly to the plaintiff the sum of 80,000 francs ($16,000) as indemnity for the damage done and to publish the judgment in the next issue of the 'Kasai Herald,' and to bear the costs of the action. And that they may not ignore this summons as given above, I have left with each of them a copy of the present writ.

"The Bailiff, E. E. Kocher."

Upon the receipt of this summons Dr. Morrison addressed the following letter to Dr. Chester: "Well, the long-threatened suit of the monopolistic company here

against Sheppard and myself has at last materialized. The summons came to us a few days ago. The grounds of the suit are the publication in the 'Kasai Herald' of certain statements, 'utterly false, which have brought great damage to the Company.' I judge, however, from the way the summons is worded that there will not be very much effort to disprove our statements with reference to abusing the natives, which is really the point at issue, but the whole trial is to center around a quibble about the word 'chartered,' which occurs in the article. The Company contends that it is not a chartered company. Of course what the difference between a 'chartered company' and a 'concessionary company' is may not be very plain to the average man, but these people are grabbing at straws in their efforts to defend themselves and the system which they have put into operation, which system they mean to perpetuate under the new régime here unless the powers intervene."

We can judge from Dr. Morrison's interpretation of the case that the Company was aiming in the trial not so much the recouping of their finances, but rather the moral effect that a judgment against the missionaries would have on the outside world. If they could silence the missionaries they could soon reëstablish their reputation before the world.

We have called attention to the fact that the report of Consul Thesinger was presented to the Houses of Parliament in the month of January, 1909, and that the slump in the Company's stock took place immediately thereafter. It is interesting, therefore, to note that the summons of Drs. Morrison and Sheppard was dated on February 23, more than a year after the publication of the "lying affirmations" in the "Kasai Herald." But, strange to say, the "damage to the plaintiff" for some reason did not occur

DR. MORRISON AND DR. SHEPPARD WITH THE NATIVE WITNESSES AT THE TRIAL.

until after the publication of the Consul's report. Therefore, we are doubtless warranted in placing the interpretation on the case, as indicated in the last chapter; the Company could not bring suit againt the Consul, so in their despair they turned on the missionaries.

Their desire to secure "justice" is revealed by the unscrupulous methods with which they hoped to prosecute the case. Let us notice that the trial was to take place at Leopoldville, which is over one thousand miles from where the atrocities were being committed. This made it exceedingly difficult to secure native witnesses, as the Bakuba people are very timid and rarely ever make a journey of any great distance from their homes.

Then, too, the trial was set for May 25th, after the beginning of the dry season. This would not involve so much in America, with our system of railroads where travel does not entail any difficulties, but this is not the case in Africa. The only means the missionaries had of reaching the scene of the trial was by means of a river steamer. The dry season commences about May 1, at which time the smaller streams, such as the Lulua, fall very rapidly, making navigation most difficult. In those days no vessel of any description attempted to reach Luebo after the beginning of the dry season, communication with the outside world being cut off. The "Lapsley" has a very deep draught and never attempts to get in or out of Luebo between May 1st and October 1st.

Notwithstanding these difficulties, they were warned by the Court that in the event they should, for any reason, fail to appear at the appointed hour, the trial would proceed without them and the judgment would be rendered.

As soon as Dr. Morrison learned these facts he immediately appealed to the American Consul at Boma, the Hon.

Wm. W. Handley, who lost no time in taking up the matter with the legal authorities, trying to induce them to postpone the trial to a later date. He pointed out the great difficulties that would attend the journey of the missionaries at the time set for the trial and asked for the postponement as a matter of courtesy. At first he was unsuccessful and was informed by the judge, in a very pompous manner, that this was a matter for Dr. Morrison to solve for himself.

Upon the receipt of this advice Mr. Handley immediately dispatched a letter to Dr. Morrison informing him of failure to secure a postponement of the trial and urging him to put forth every effort to reach Leopoldville at the appointed time. In the meantime he set to work to secure counsel for the defendants, as he foresaw that the trial would hinge on technicalities. The Kasai Company had already secured the best lawyer they could find in Belgium and had also retained the services of the only desirable French lawyer at Brazzaville, just across the Congo River from Leopoldville. The Consul had tried to secure the services of this lawyer as well as that of several others but had been unsuccessful. He, therefore, appealed to the Governor-General of the Colony at Boma, asking him to furnish a lawyer attached to the Court of Justice to act for the defendants. To this request he received the following reply: "It is the rule that the magistrates attached to the office of the Director of Justice can not be designated to assist private individuals before civil tribunals.

"Another point is to be taken into consideration. You know that the Reverend Drs. Morrison and Sheppard have not spared the administration on the occasion of their attack on the Kasai Company. A letter, which Dr. Morrison wrote me last October, containing violent criticisms

of the Government, is the proof. Now, there is ground to consider the hypothesis, apropos of the suit at Leopoldville, in which the reverend gentlemen of the American Mission would believe themselves bound to renew their criticisms. It is evident that the missionaries could not ask their lawyer, a colonial official, to associate himself with them in their attacks against the administration; and, on the other hand, it is necessary for the lawyer to have entire liberty of action."

The Consul had, therefore, sought counsel at every available source without result.

As Dr. Morrison had foreseen, they were unable to reach Leopoldville on the appointed date, so our Consul appeared in Court in their behalf, stating that they had been unavoidably detained; and, as no counsel had been secured for them, he requested that the trial be postponed. A representative of the Kasai Company concurred in this request, as their own counsel had not yet arrived from Belgium, suggesting that the trial should be postponed in order to allow the defendants time to secure a lawyer from Europe. The judge, therefore, granted this joint request and fixed the date of the trial for July 30th, which even then allowed them very little time to secure a lawyer in Europe and get him out to the Congo. It would take over three weeks to get a letter to Europe and the same length of time for the lawyer to make the voyage.

While these events were transpiring in the Congo the news of the trial was just reaching the authorities at Washington. Upon the receipt of the summons Dr. Morrison immediately communicated with Dr. Chester, in Nashville, who took up the matter with the Secretary of State, Philander C. Knox, at Washington. From the facts that had been presented to him, Dr. Chester drew up a very

able report of the whole case, which he presented to the Secretary for his consideration.* This report was followed by many strong and convincing letters and constant pressure was brought to bear on the State Department. Dr. Chester voluntarily laid aside his many pressing duties in the office at Nashville and made a number of trips to Washington to interview the authorities in person. He was untiring in his efforts and did not rest until the State Department agreed to take a very decided stand in demanding a just and fair trial for the American citizens. The State Department was largely influenced in the position they took by the famous Stannard case. Mr. Stannard, an English missionary, had been arraigned before a Congo Court for alleged libelous statements and appeared in Leopoldville with a number of native witnesses to substantiate his charges. These witnesses were seized by the State authorities and imprisoned and so terrorized that they were afraid to testify against the State. Mr. Stannard was, accordingly, condemned to pay a very heavy fine, and the State officials published their moral vindication to the world. Then the British Government took a hand in the case, with the result that the decision was reversed in short order; but this decision received very little, if any, publicity.

Our Government, therefore, stated most emphatically, in the very beginning, that no such treatment of native witnesses in this case would be tolerated.

The multitude of influential friends that Dr. Morrison had made while on furlough, now came to his rescue, and delegation after delegation visited Washington on his behalf.

The Northern Presbyterian Church in the General Assembly, meeting at Denver, Colo., sent the following reso-

*See Appendix B.

lution to the State Department: "Resolved, that since two honored and beloved missionaries of the Presbyterian Church U. S., stationed in the Kasai District of the Congo, are about to be brought to trial before the Belgian Court of the Congo Free State, on a charge of libeling a Belgian rubber company; and since the Assembly of the Presbyterian Church U. S., now in session, has appealed to President Taft and the State Department in their behalf and it is reported that our Government will be represented at the trial, this Assembly hereby joins the request to our Government to protect Drs. Morrison and Sheppard by seeing that they have a fair trial and a just verdict."

The record of the events which we are now narrating would be incomplete without reference to our agent in London, Mr. Robert Whyte. We have indicated something of the part he played in the Congo reforms, but he played a still more important part in the trial of Dr. Morrison. From the very beginning of our mission he has proved himself a staunch friend, and this interest was now greatly augmented by his personal admiration for Dr. Morrison and his deep sympathy for the cause he advocated. As soon as he learned of the trial he interviewed men high in official circles in England and insisted that they take a definite stand in urging that justice should prevail. But the greatest service he rendered was in the securing of a lawyer to act for the defendants.

We have seen that the only course open to the missionaries was to secure counsel from Europe. Mr. Whyte immediately set to work to secure the very best lawyer that Belgium could produce. He was familiar with the part that the Honorable Emil Vandervelde had played in advocating the cause of Congo reforms in the Belgian Parlia-

ment. Therefore, Mr. Whyte approached him with the proposition of defending the missionaries.

Mr. Vandervelde welcomed this opportunity of investigating personally the conditions in the Congo and gladly laid aside his official duties to make the long journey to Leopoldville in order to see that justice was meted out.

When he was preparing to sail for the Congo someone reproached him for leaving his official duties and going so far to defend "strangers," to which he replied in words worthy to be remembered, "No man is a stranger in a court of justice."

The news that such an eminent jurist was to take part in the trial came as a great relief to our missionaries, for they were now assured that their case was in the hands of a man well qualified in every way to defend them. The prosecutors received the news of his coming with fear and trembling and would gladly have given up the case if they had had the courage.

There were other delays by both parties in the case, which led to its postponement until September 30th, 1909. On this date Drs. Morrison and Sheppard were summoned before the Court of the First Instance at Leopoldville, and the trial began. It appears from the records that an error occurred in the summons, which changed the whole aspect of the trial. The Clerk of the Court had been directed by the directors of the Kasai Company to serve two distinct summons: one on Dr. Morrison for charges brought against them in his correspondence with the director at Dima, in which damages to the amount of 50,000 francs ($10,000) were sought; the other on Dr. Sheppard for his article published in the "Kasai Herald," claiming 30,000 francs ($6,000) damages. But for some unknown reason the two summons were combined, charging Dr. Morrison,

as responsible editor of the "Kasai Herald," and Sheppard, as the author of the article, fixing the amount of damages asked by the Company at 80,000 francs. No mention was made of the charges of Dr. Morrison in the correspondence with the director. On account of this error the attorney for the prosecution stated that the action against Dr. Morrison would be withdrawn for the present, except, of course, his responsibility as editor, and the Company would reserve the right to sue him at a later date. This may or may not have been an intentional error, but at any rate it undoubtedly worked out to the advantage of the Company.

The trial then evolved itself into a case against the author and the editor of the offending article, the amount of damages sought being 30,000 francs.

These preliminaries having been disposed of, the prosecuting attorney, Mr. Vandermeeren, took up the various charges and spoke at great length. He declared that the term "chartered company," as used in the article, could only refer to the Kasai Company; that the article was defamatory and damaging; that it had been written to create a wrong impression and had already resulted in considerable damage to the Company and that the defendants should be compelled to pay the loss the Company had sustained. He further declared that it was a part of the political campaign against the Belgian Government and the Roman Catholic missionaries in the Congo. He denied the fact that the Company ever employed "armed sentries" and affirmed that "no pressure was ever brought to bear on the natives in the production of rubber."

He then qualified this astounding statement by saying that "it was against the orders of the Company, but perhaps a few of their buyers might possess guns." He was compelled to admit this fact because Mr. Vandervelde had

previously informed him that he had at Leopoldville twenty witnesses from eleven different villages to prove the statement and that some of these very men were, until recently, armed sentries in the employment of the Company.

Mr. Vandermeeren then tried to prove that conditions in the Kasai District had not changed for the worse since the entrance of the Kasai Company. In order to prove this, he cited letters which the Company had received from different members of the Mission in which the methods of the Company's agents were praised. He failed to state, however, that these letters were four or five years old and that it was during this time that the change for the worse had taken place. He even dared to cast reflections on the name of Mrs. Morrison by reading notes that she had written to different agents of the Company, inviting them to dine or thanking them for courtesies she had received from them.

He read from the Company's instructions in regard to the prices that were to be paid for rubber. Here Mr. Vandervelde challenged him to produce any evidence to prove that those instructions had been carried out, which, of course, he could not do.

He launched out into a wholesale criticism of Consul Thesinger's report, claiming that he had visited the country at the request of the missionaries; that Sheppard had only taken him through the worst part of the country and that his visit was too brief to ascertain the true conditions. He further alleged that this was but a part of the British campaign against the Congo and questioned the veracity of all the statements contained in the report.

He asked why the other missionaries in the Congo, especially the Roman Catholics, had not seen any of the abuses complained of by the Protestant missionaries. Here

Mr. Vandervelde again interrupted him by stating that it was to the honor of the Protestant missionaries that they had cried out against these abuses and to the injury of the Roman Catholics who had remained silent.

Mr. Vandervelde then opened the case for the defense. He stated that he had been severely criticised for undertaking the defense of foreigners in the Congo against a Belgian Company, but he replied that he had come in the interest of the Belgians themselves as well as the Protestant missionaries, to fight for Belgium against the abuses that meant the ruin of the Congo. He further stated that he had come not only to defend the missionaries, but to plead for the native people who were being deprived of all their natural rights.

He stated that he regretted very much that he could not take up the case of Dr. Morrison in his correspondence with the director, as it would have offered an excellent opportunity to bring to light the abusive system of the Kasai Company.

He then confirmed in conclusive arguments, supported by many documents and witnesses, the statements made by Dr. Sheppard in the article and the charges brought by Dr. Morrison. He justified Dr. Morrison's opinion of Congo justice and stated that if he were not a lawyer he, too, would have been doubtful of receiving fair treatment, in view of the fact that fifty per cent of the stock in the Company was owned by the Belgian Government and its principal officers were appointed by the Government, as was the judge before whom the case was being tried.

He produced a copy of the Company's instructions to its agents, stating that the price was to be regulated by competition. He proved that, since there was no competition in the Kasai District, that prices as low as 25 centimes

per kilo (or less than two cents per pound) was the maximum to be allowed. He proved that the Company was a monopoly and that the price had been reduced as soon as they began operations. He also produced a circular letter from the director to the agents, pointing out to them the habitual laziness of the natives and informing them that force must be used to induce them to work.

He took up the question of armed sentries used in the collection of rubber by force and asked for permission to present the native witnesses, who were present to substantiate the charge. He further reminded the Court that fifty legal actions were at that time pending against the agents of the Company for ill-treatment of the natives.

He took up the Consul's report and showed that it was this report, and not Dr. Sheppard's article, that had caused the decline in the Company's stock. He further stated that the prosecution must accept the report as true or else judge the Consul as a man who was imposing on his country.

He sternly rebuked the prosecuting attorney for his discourteous reference to Mrs. Morrison and told him that no gentleman would have used innocent correspondence in such a manner.

He declared, in conclusion, that the two main points for the judge to decide were whether there was malicious intent in writing the article, and the right to prove the statements contained in it.

He openly challenged the prosecution to allow him to present the native witnesses and prove these statements. The prosecution refused to give its consent. "In that case," replied Mr. Vandervelde, "*you are morally condemned,* whatever the decision of the court may be."

Both sides having presented their arguments, the case was referred to the Tribunal for their decision. (There is

no trial by jury in Belgian jurisprudence, but only before a Tribunal who review the evidence in secret and render their decision.)

In the face of the evidence presented, it was apparent to any fair-minded man that only one just decision could be given. The Tribunal announced its verdict, which was a masterpiece of clearness and common sense, to the effect that the "case against Dr. Morrison is ruled out of court and that the Kasai Company is not justified in her proceedings against Dr. Sheppard and the charges against him are dismissed. And furthermore, the Kasai Company is condemned to pay the expenses and costs of proceedings to the amount of forty-two francs."

The Kasai Company, in its usual blustering manner, had threatened to appeal the case should the court render a verdict unfavorable to them and that they would immediately continue the proceedings against Dr. Morrison.

Mr. Vandervelde then very generously offered his services in the event of an appeal and especially in case of further action against Dr. Morrison.

But after the trial was concluded the directors of the Company were thoroughly chagrined and convinced that they had no just grounds on which to base an appeal in the case against Dr. Sheppard. They were likewise persuaded that any further publicity as to their methods, which would most certainly be brought out in a case against Dr. Morrison, would reflect nothing to their credit and that silence was the best policy for them.

Then, too, the government at Washington had taken a far more active interest in the case than the directors of the Company had anticipated, and they had no desire to strain matters any further.

Not only so, but the coming of so eminent a man as Mr.

Vandervelde had attracted the attention of all Europe and for the time being all eyes had been centered on the court room at Leopoldville. The Company was forced to the conclusion that they had attempted too much and were glad to back out as gracefully as possible.

CHAPTER XI

Echoes from the Trial

The Triumph of Right over Might—Rejoicing at the Mission—Dr. Morrison's Letter of Appreciation—The Executive Committee Thanks Mr. Vandervelde—Results of the Trial.

THE announcement of the court, in acquitting our missionaries, was received throughout the civilized world with general satisfaction. It was the triumph of the weak over the strong and of liberty over oppression. Their vindication under such adverse circumstances, when all the odds seemed to be against them, calls to mind the words of the poet:

> "Truth forever on the scaffold,
> Wrong forever on the throne:
> Yet that scaffold sways the future,
> And behind the dim unknown
> Standeth God within the shadow
> Keeping watch above His own."

It demonstrated the fact that the battle is not always to the strong, nor the race always to the swift. It was the Kasai Company that was on trial before the Judge of the whole earth, and He was the One who pronounced the verdict. The Kasai Company would have been condemned before the eyes of all just men, whatever decision the Court might have rendered.

The news of the acquittal of the missionaries was received at Luebo and Ibanche with the greatest enthusiasm. A holiday was declared and special services of thanksgiving to God were held in the local churches. These natives knew enough about Congo justice at that time to recognize the fact that only God himself could so turn the hearts of

men as to make them subservient to His will. It was a great practical demonstration to the native Christians, so recently called out of darkness into His marvelous light, that God hears and answers the prayers of His people. Every day that Drs. Morrison and Sheppard were absent at the trial, they had been remembered before the throne of grace at the sunrise prayer meetings, as well as in the private devotions of the people. Days of fasting had also been observed; their deliverance had largely been brought about by prayer.

When Drs. Morrison and Sheppard returned to the Mission a few weeks after the trial, perhaps the largest crowd ever assembled at Luebo was on the beach that day to welcome them. They received this generous, whole-hearted greeting with the greatest satisfaction and yet in a deep spirit of humility.

Dr. Morrison, in writing to the church papers about the trial, pays the following eloquent tribute to Mr. Vandervelde: "We were most fortunate in having as our advocate the Hon. Emil Vandervelde, the distinguished Belgian statesman, who, during all these years, has so nobly fought, even in Belgium, for the cause of this oppressed land. His speech in our defense was a masterpiece of eloquence, invincible logic, burning sarcasm and stinging rebuke of the whole iniquitous system of forced labor, and a pathetic appeal that justice be done in this case, not only for the sake of the missionaries who dared to speak in defense of this oppressed land, but especially in behalf of the native people for whose help he had primarily come. All honor is due Mr. Vandervelde, who, at such a great sacrifice, has come out for us and the native people at this time. We hope that some definite action will be taken by all interested in this cause to show him our appreciation for all he has

done. It is true that he refused to accept any fee; he wishes it to be understood that he has come out purely for the natives and for the sake of right.

"We wish also to thank our fellow missionaries of other Protestant Societies in England and America and Sweden, who are laboring in the Congo, for all their interest and sympathy at this time. At the recent Conference of the Missionaries of all Societies working here, a special session of prayer was held for us and for the oppressed natives in this land. They attended the court in a body and in every way possible have held up our hands.

"We wish to thank our government at Washington for so closely following the case to see that we got justice. The American Consul-General and his Vice-Consul were here and also the English Consul, all of whom have taken a vital, personal interest in the case."

The Executive Committee of Foreign Missions, through Dr. Chester addressed the following letter to Mr. Vandervelde upon the receipt of the verdict: "We have just received letters telling us of the splendid defense of our accused missionaries which you made before the court at Leopoldville, and also of your telling appeal for the more just and humane treatment of the natives in the Congo State at the hands of the concessionary companies and of the State authorities, by whom these companies are upheld.

"I also take pleasure in stating to you that our Department of State at Washington has forwarded to us the report of the American Consul General, Mr. Handley, of the proceedings of the trial, in which he speaks in the very highest terms of your management of the case.

"The Executive Committee of Foreign Missions, of which I am secretary, directs me to convey to you this

expression of the high appreciation of your services in our behalf in connection with this matter. We gratefully recognize the fact that the financial remuneration which we have made you was merely nominal and could not have even approximately reimbursed you for the labor and loss of time which were involved in your visit to the Congo. We, therefore, accept what you have done as a work and labor of love on your part, for which your reward will be that which comes to all men, in the course of Providence, who render unselfish service to their fellow men."

The trial of Drs. Morrison and Sheppard seemed indeed harsh and bitter, and, no doubt, many of God's people at that time wondered why He permitted His servants to be so unjustly treated by godless men. But now we can look back and see that God, as He often does, permitted these men to overstep their bounds in order that He might overrule their wicked actions and thus make the wrath of man to praise Him. The Pharoah of the oppression was raised up in Egypt in order that God's power might be declared among the nations of the earth. It was the persecution that arose after the death of Stephen that scattered the disciples throughout the then known world and enabled the church to fulfill, in a very large measure, the Lord's last command when He said, "Go ye into all the world and preach the gospel to every creature." The Apostle Paul was bound in prison, but the Word of God was not bound, the name of Christ being made known throughout the whole Praetorian Guard, and many of the younger disciples became more abundantly bold to speak the Word of God without fear. Luther was imprisoned because he dared to defy the ecclesiastical authorities of his day, but from that prison came forth the Word of God in the language of the common people and the tide of Reformation swept over the world.

Out of this trial at Leopoldville there have come reforms, which, though far from complete, have outreached the sanguine hopes of the most optimistic and farsighted seer among all the servants of God in the Congo at that time. It was a great moral victory and did more to convince the civilized world of the true condition in the Congo than all the newspaper articles that had ever been written.

Sir Arthur Conan Doyle paid tribute to Dr. Morrison when he said, in substance, that Dr. Morrison, on trial at Leopoldville, stood as a nobler and more perfect representation of liberty than the statue by Bartholdi in the harbor of New York City.

CHAPTER XII

Journey to the Baluba—Death of Mrs. Morrison

Great Success of the Mission—Necessity for Expansion—Dr. and Mrs. Morrison on Evangelistic Tour—Her Work Along the Way—In the Heart of the Baluba Country—Return to Luebo—Last Illness of Mrs. Morrison—Her Death and Its Effect on the Native People—Dr. Morrison's Courageous Spirit under Trial—The Challenge of Mrs. Morrison's Death to the Home Church.

IMMEDIATELY upon the return of Dr. Morrison from Leopoldville, after an absence of many months, he and Mrs. Morrison went to Ibanche for a short stay in order that he might complete the paraphrasing of certain portions of the Bible. When this was finished they returned to Luebo and he placed the manuscript in the hands of the native printers.

We have already indicated that the prospects for the expansion of the mission work seemed to lie in the direction of the Baluba country. The unparalleled success of the Mission during the last few years was due to the fact that many people were coming to Luebo, often from a very great distance, seeking the gospel. Delegation after delegation were coming in, practically every day, from regions of which the missionaries had never heard, asking for teachers and evangelists. Practically every Christian became a messenger of the Cross, and wherever he went he told the wonderful gospel story which he had learned from the missionaries at Luebo.

Dr. Morrison had long since realized that this vast, untouched region beyond could not be properly reached from Luebo, with our slow methods of travel. Distance limited the missionary's efforts and entailed unnecessary

hardship. The only wise policy to adopt was to establish a mission station nearer the center of this great population.

The progress of the Mission has always been hindered by two very important factors: the refusal of the State to grant additional land on which to establish stations, and the failure of the church at home to provide the necessary recruits with whom to man the field. But Dr. Morrison was convinced that these two obstacles could and must be overcome, for, if the Mission could not grow, it must soon die.

The members of the Mission realized that Dr. Morrison needed a change to relieve him from the great strain to which he had been subjected during the last year. It was unanimously decided to send him on a journey to the heart of the Baluba country to select sites for at least two new stations. Mrs. Morrison knew that such a long journey as this, mostly on foot, would be attended with many hardships and some risks, especially for a woman, but she insisted on accompanying her husband. She never considered herself when she thought of service to others.

They left Luebo early in August, 1910, on their way to Luluaburg, making the journey by easy stages. Dr. Morrison never believed in hurrying through a village and took ample time to examine those who were applying for church membership, to encourage the new converts in their Christian lives and to advise with the local chiefs for the making of laws that would improve the moral atmosphere of the communities.

Mrs. Morrison was the first white woman to travel over much of this country, and naturally she was the center of attraction. Her chief charm to the natives was her long suit of hair; they had never seen anything like it before. She was constantly called upon to place it on exhibition

and explain just what it was. She was surrounded from early morning till late at night by a great throng of curiosity-filled people, who scarcely allowed her a moment's rest. She was too anxious to gain their friendship to think

MRS. MORRISON

of herself and never turned anyone away without trying to please them.

She devoted a good part of her time to dressing sores and ministering to the ills of the people. But her time was by no means consumed in amusing the people and in ministering to their physical needs. She was a true evangelistic missionary and never let an opportunity pass without speaking to them about their spiritual welfare. She spent many hours in every village talking to the women and advising

them about the problems of their christian lives. The beauty and sincerity of her sweet christian character made an indelible impression on those benighted women. They had never met anyone who took such a personal interest in their welfare and their darkened hearts were profoundly touched. The "perfume of her life" yet lingers along the way she passed, and when we pass along that same way to-day the women still speak of "Mama Mutoto" in the most affectionate terms.

The manner in which the people received the gospel was an inspiration to her. In writing to a friend she says: "I would like to be a converted heathen myself. To know that some one loved them enough to die for them is so strange and new to them. When they do believe, their faith is so simple, childlike and joyous. They are not worried with any 'new theology' either. To say 'It is God's Word' is enough. That ends all doubt."

Luluaburg is most strategically located for a mission site. It lies on the main highway about midway between Luebo and Lusambo, and on one of the principal highways leading into the Baluba country to the south and east. The Mission, recognizing this fact, had applied for a concession but were refused on the ground that the Roman Catholics were already settled there. The Mission was not to be outwitted by such flimsy excuses. Dr. Morrison went a little further to the northeast and selected a place as second choice. After several years of negotiation a site in this region was finally granted and named Mutoto in honor of Mrs. Morrison.

They continued their journey to the Baluba country, passing through great villages with teeming populations. Everywhere along the route they were received with the greatest enthusiasm and were overwhelmed with requests

for evangelists and teachers. After a few weeks spent in this region and having seen something of the unparalleled opportunity that lay before him, Dr. Morrison was convinced that the Mission should have at least three new stations there if we were to meet the responsibility assumed by the General Assembly in 1907.

They turned back from the great village of Mutomba Kachi, at that time the most powerful and influential of all the Baluba chiefs, and continued their journey in the direction of Lusambo. The strategic importance of Lusambo, with its thousands of people, appealed to Dr. Morrison in a peculiar manner, and he determined to apply for a concession there in spite of the fact that it was a Roman Catholic stronghold. This petition was not granted, however, until several years after the Roman Catholics had established themselves at Luebo, within sight of our own station.

Their long journey, covering between five and six hundred miles, was completed after an absence of nearly three months.

During the last two weeks of the journey Mrs. Morrison was far from well, having suffered several attacks of fever. She went to bed as soon as she reached home, although at first there was nothing to indicate that her condition was serious. Finally she grew worse. Dr. Coppedge, who attended her in this her last illness, describes her symptoms as follows: "An attack of bilious intermittent fever, lasting about three weeks, during which time her life was despaired of, seemed about to terminate favorably. Large doses of quinine had been given hypodermically for ten days and the fever had almost disappeared, while other distressing symptoms had abated. On November the 21st, 1910, she was able, for the first time, to sit up in a half reclining position

and had taken some nourishment. She had lain down again in fine spirits, when one of the ladies attending her left the room to get some milk for her. In less than a moment she returned and found her patient without a sign of life. The most vigorous attempts to revive her produced no results, and we were soon forced to realize that our dear friend had departed this life."

Her death, occurring as it did just at the moment when she seemed to be on the road to recovery, came like a thunderbolt to the little company of missionaries at Luebo and Ibanche. But it came as a greater shock to the native people. Death is to them the greatest of all mysteries. Moreover, they could not understand why so lovely a character should be taken from them. Many of the unbelieving natives, who had heard the missionaries speak of "eternal life," now ignorantly scoffed. If this gospel, which he proclaimed, could not save the missionary from the dread foe of death, what hope did it hold out to them!

It is the native custom to mourn for their dead with great lamentations and wailings, but Dr. Morrison would permit no such demonstration as this. A vivid picture of what this "muadi" or wailing is like may be obtained by a visit to the negroes in distress on any of the plantations of the old South. The primitive savage still speaks through them; in their souls runs the same wild wierd wail, the same haunting mourning of the native of the jungle. Take grief away from this familiar scene (for there is little love, as we understand it, among the natives) and add to it the unspeakable heathen rites and customs, and you have the most heart-breaking sight of missionary experience. Having witnessed such a scene as this, we can understand more clearly what the apostle means when he speaks of those "who through fear of death were all their lifetime

subject to bondage." Death to them is an ogre, a superhuman evil spirit who has overcome the human. They must seek to drive him away by every device of noise and incantation.

It was here that the true greatness of Dr. Morrison and his strong faith in the promises of God manifested itself. Instead of thinking of his own grief and remaining in solitude to mourn, we find him moving in and out among the stricken native people, explaining to them the mystery of death.

Mr. Motte Martin, in writing of him at this time, says: "The moment after the gentle spirit of his wife had so suddenly departed, he went out to comfort the weeping native boys, whom she had gathered to train, telling them not to weep, because Mama Mutoto was perfectly happy now as the Father had taken her to His home above. It was beautiful to see him passing through the assembled thousands (who had rapidly gathered at the news of her death) with perfect calm and serenity, comforting all in his path. And as I led him into a secluded room in my home, he was already weaving the tangled ends of events into the providence and plan of the Father and saying, 'Thy will, not mine, be done.' And, indeed, he has led us all to see that God, by her death, has instructed the natives in a way and to a degree that, humanly speaking, He could not, perhaps, have done through her in years of living service."

Thus Dr. Morrison, by his heroic example, became a sign to these people just as the prophet Ezekiel did to the house of Israel when God took away from him the desire of his eyes with a stroke and forbade him to weep or mourn. The prophet spoke to the people in the morning and at even his wife died; and he did in the morning as he was commanded.

He was compelled to teach them a great lesson by his own sad experience.

Dr. Morrison attended the early morning prayer meeting the day after the death of his wife and bore himself with the greatest spirit of courage and fortitude.

We read in the history of Israel, when the people were in dire need, occasioned by a great famine, that two women came to the king with a very distressing case to settle. When the king had heard the almost heartless indictment from the lips of a mother he rent his clothes in anguish, and as he walked upon the wall the people beheld that he had "sackcloth within upon his flesh." The king himself was already bowed down with grief at the desperate condition of his people, his heart was filled with inexpressible anguish, and yet by virtue of his position he must wear his sackcloth underneath his royal garments. As a king and leader among the people he could not give way to his feelings, he must maintain his courage and outward calm at all costs in order to keep up the courage of his people. Although he was a king, yet he was a sufferer; a leader of the people, and one who shared their burdens.

Dr. Morrison, by virtue of his high position among these people, in this, the greatest of all sorrows, wore his sackcloth within; he maintained his outward calm and never gave way to his grief in the presence of the people.

At this time he translated the words of that beautiful hymn:

> "Asleep in Jesus! blessed sleep,
> From which none ever wakes to weep.
> A calm and undisturbed repose
> Unbroken by the last of foes."

The funeral was conducted from the church on Novem-

ber 22nd by Rev. Motte Martin. A great throng was assembled underneath the church shed, and his message was filled with hope and comfort to all who were present.

The Covenanter boys and the girls from the Pantops Home brought flowers, and a place was given to one of the native evangelists who spoke in behalf of the Kasai people, closing his remarks with a touching appreciation of God's gifts to them in the person of Mama Mutoto, saying as he closed, "She died for us."

Her class of girls then sang the last hymn she had taught them, "Lead Kindly Light."

Her earthly remains were laid to rest in the Mission compound at Luebo, where she had given four years of faithful and devoted service in behalf of the people she had learned to love so well.

Her death, indeed, came as a challenge to the church at home to send out the long needed recruits. Dr. Coppedge, in writing to the church papers at this time, says: "Mrs. Morrison had been repeatedly urged by many members of the Mission, including myself, to take her furlough; but in view of the failure of reënforcements to arrive, she thought it her duty to remain, fully cognizant of the risk she was running. Medical opinion in the Congo is unanimously in favor of a change of climate at least every three years for all persons of Caucasian blood. The failure of the people at home to understand the necessity for this change may yet be responsible for other deaths. Perhaps, this death is necessary to arouse the church to a sense of its duty to the thousands who are begging for the gospel, as well as to a sense of the obligation of every church to take proper care of its missionaries."

In the kingdom of God time is not necessarily a measure of service. The Redeemer of the world spent only three

years in the active ministry, but eternity itself can not measure the fulness of that service. Mrs. Morrison was permitted to give only four years of her life to Africa, but who can measure the far-reaching results of her labors? Dr. James O. Reavis says of her, "I would rather live those four years in Africa that she lived and go Home with the world's love and praise under my feet and heaven's benediction on my brow, than to live fifty years as I am spending them."

Her pastor, Dr. Chisolm, who knew her well and loved her as a father, says: "In the last analysis there are only three essential elements in a true christian character: a clear conception of the most worthy mission in life, a deliberate choice of the same, and a definite consecration of life to that chosen cause. But the temperature of the heart towards Christ is the most important factor in each of these elements, because it determines the clearness of the vision, the fixedness of the choice, and the depth of the devotion.

"And this little woman of God, Mutoto, possessed as her greatest treasure what the apostle calls 'a burning heart.' This was the secret of that life of boundless energy and indomitable will which she poured out at Luebo in the same loving, lavish fashion as Mary emptied her alabaster box of ointment at Bethany. She had seen the Christ with the eyes of that burning heart. She knew Him whom she had believed, and without reserve she yielded herself to His control, so that the fulness of His power flowed through her life unhindered."

CHAPTER XIII

Visit to the Canary Islands—Second Furlough Home

Dr. Morrison's Sorrow Intensified by Native Customs—Continues His Work as Usual—Short Trip to Canary Islands—Arrival of Reënforcements—Revisits the Baluba Country—Departure for America—Publication of Bible Paraphrases—Death of His Mother—Farewell Service in His Home Church—Returns to Luebo.

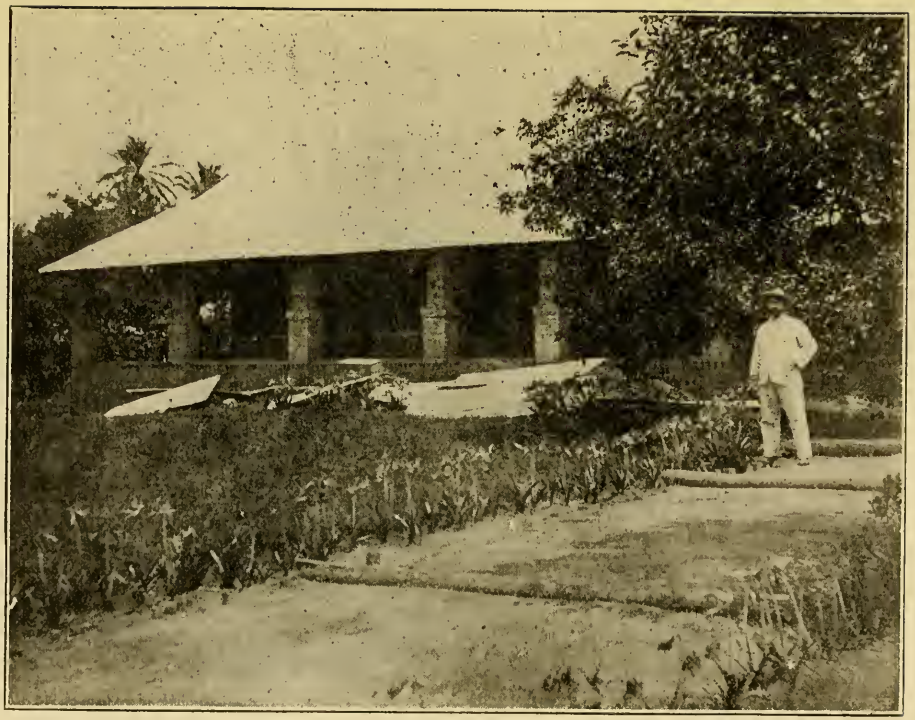
After the death of Mrs. Morrison the different missionaries at Luebo threw their homes open to Dr. Morrison and urged him to come and live with them. But out of consideration for a native custom, he declined their cordial invitations and continued to live in his own home.

When anyone dies in Africa it is the custom for the family to abandon the home through fear of evil spirits. Dr. Morrison was ever careful of native customs, and he realized that if he were to leave his home at this time the natives would interpret the move in the light of their own traditions. And in order that he might further be an example to them he remained in his home at the sacrifice of his own personal feelings. This act on his part perhaps can not be fully appreciated by those who do not have a proper conception of the isolation and loneliness of the missionary in time of sorrow. The burden of the sorrowing heart is made lighter when the sufferer is surrounded by a multitude of friends who can understand and sympathize. But among the natives of Africa there is very little affection between husband and wife, and therefore there can be no adequate conception of the sorrow of the missionary in such a loss. How gladly then would Dr. Morrison have sought the constant companionship of the few understanding friends with whom he was associated, but

he sacrificed these desires in order that he might be an example to the unbelieving natives.

Upon the death of Mrs. Morrison the Mission again urged Dr. Morrison to take his furlough, which was long overdue, notwithstanding the fact that no reënforcements had arrived. He refused to consider himself in the face of the unprecedented needs of the field and remained at his post. Finally, however, he yielded to their urgent requests and agreed to take a few months rest at the Canary Islands. He left the Mission early in 1911, but soon found that he was more isolated there than at Luebo. He found no suitable companions among those who were absorbed only in the pursuit of weath, and without his regular work to occupy his mind he was more lonely than he had been before. After a very few weeks he again sailed for the Congo and was soon back at his regular work.

During the next few months he devoted the greater part of his time to translation work. We have intimated that his first work along this line was the translation of the International Sunday School Lessons, covering a period of three years, and the paraphrasing of the sections between these lessons. This gave the natives a general running story of the historical part of the Bible. This book created a demand for more of the Scriptures, especially for use in the school work and in the training of young men for the gospel ministry. At the unanimous request of his colleagues, Dr. Morrison undertook the paraphrasing of the New Testament Epistles. This was important enough to demand his entire time and attention, but the constant pressure of the work, due to lack of missionaries, prevented him from giving his undivided time to any one task. These outside interruptions were so numerous and



HOME OF DR. MORRISON AT LUEBO, NOT COMPLETED WHEN HIS WIFE DIED.

frequent that he was unable to complete the task before the time agreed upon for his furlough.

Early in 1912 six new missionaries arrived at Luebo, and with them came the news from the great Convention in Chattanooga, Tenn., that a dozen or more recruits would soon follow. When this first installment of missionaries arrived Dr. Morrison was confined to his bed with fever, and yet he was settling "palavers"* and directing a large part of the evangelistic work.

At the beginning of the dry season Dr. Morrison was instructed by the Mission to take his furlough, the second one and also his last. Thus he served for twenty years with only two regular furloughs.

The news of the coming of additional recruits seemed to indicate that the time for the expansion of the Mission was about to arrive. For many years the Mission had had its face turned toward the great Baluba country with a burning desire to enter in and take possession, but the force had not been adequate to the task. The message from the great Convention, together with the definite promise of the Executive Committee to Mr. Martin to bring the mission force up to seventy-five missionaries, filled them with renewed hope and vigor.

It was decided that Dr. Morrison should take another trip to the Baluba country "to spy out the land" and to make definite selections of new stations. Of course, the new missionaries were not to occupy these stations as soon as they arrived in the field. The Mission had learned, from past experience, that it would probably take several years to secure the right to occupy the land. It was further determined that Mr. Bedinger, who had just arrived in the field, should accompany him on his journey. Mr.

*Disputes among the natives.

Bedinger states that this was one of the most delightful experiences of his life and the true greatness of the man made an indelible impression upon him. They walked all the way, because Dr. Morrison was a very heavy man and would not allow the natives to carry him in a hammock. There was always much confusion in the early morning, when they were making their preparations for the day's journey, so that their morning devotions were nearly always interrupted. But as soon as they got beyond the noise and din of the village Dr. Morrison would take his companion by the arm and lead him into some quiet, secluded spot by the roadside for a season of prayer. Mr. Bedinger says he never heard such soul-stirring prayers as Dr. Morrison offered as he poured out his heart before God. Dr. Morrison never undertook any task, great or small, without prayer.

They followed practically the same route that Dr. and Mrs. Morrison had taken two years before. They went from Luebo directly to Luluaburg, thence south into the Baluba country. They selected a site which seemed to be suitable for mission purposes. We may remark in this connection, that after eight years the Mission, at the present writing, is still negotiating with the government for a concession in this section. Several places have already been refused, and the temporary site at Bibangu is under dispute at this time. After spending several weeks in this section they journeyed on to Lusambo and chose another site.

At Lusambo Dr. Morrison secured passage to Leopoldville on his journey homeward, and Mr. Bedinger returned to Luebo alone.

Dr. Morrison took with him a young man named Matabisha to assist him in the completion of the Bible transla-

tions he had undertaken the year before. They reached London in September, where they met the new party of outgoing missionaries. Several most delightful and profitable days were spent there with him, and they received most valuable information from him as to the purchase of supplies. Matabisha spent several weeks with him in London, until the Bible work was completed and then returned to Luebo with a later party of missionaries. Dr. Morrison sailed for America and placed the manuscripts in the hands of the American Tract Society for publication.

His time at home was spent much more quietly than on his first furlough. He visited many churches throughout the Assembly, and his thrilling message never failed to awaken his hearers to a deeper sense of their responsibility toward the benighted tribes of the Congo.

While at home his heart was burdened with the great sorrow that came to him in the death of his aged mother. She had lived a long and useful life; she had finished her course and was prepared to receive the crown of righteousness that was laid up for her. Her name will stand high in the list of that innumerable host of godly and pious mothers who have given great sons to the service of mankind. She was "twice his mother," for she gave him his physical life and through her prayers and godly example he was born again into the kingdom of heaven.

Shortly after the death of his mother Dr. Morrison returned to his work in Luebo. A farewell service was held for him in the Monmouth Church, of which he was a member. I was told by one present on that occasion that his parting message to the congregation was one of the most touching he had ever heard. In his closing remarks he asked them to remember him in their prayers, stating that he was now doubly in need of them, as he had been deprived

of his two most devoted companions—his wife and his mother. The entire congregation was moved to tears at his pathetic appeal; he alone remained calm and self-possessed. Little did they dream that this was his valedictory address to them and that they would see his face no more.

CHAPTER XIV

The Missionary Statesman

Characterization of Dr. Morrison as a Missionary Leader—His Influence in Establishing Other Missions—The Protestants of Belgium—The Mennonite Mission—The Methodist Mission—Founding of the Methodist Mission—Dr. Morrison Sails with the Pioneer Party—Mission Policy—Relations of Missionaries to State Officials—Relations with Roman Catholics—Relations with the Native People—Relations to the Home Church—Relations with Fellow Missionaries—Care of the Spiritual Life—Native Palavers—Approach to the People with the Gospel—Testimony of Bishop Lambuth—The Conference of Protestant Missions—Dr. Morrison's Influence in the Conference.

Dr. du Plissis, one of the great missionary leaders of the Dutch Reformed Church in South Africa, who has journeyed twice across the continent of Africa, has paid the following tribute to Dr. Morrison: "In my journeyings back and forth across the continent of Africa I have enjoyed the high privilege of meeting and conversing with hundreds of missionaries belonging to many different societies and many different nationalities. Of all these there was none for whose person I conceived so great an esteem and whose character and influence I could so unreservedly admire as Dr. Morrison. It may be that our common Presbyterianism first drew us together; but I was not long in discovering that he was no narrow sectarian and that the little pool of his own denomination was soon submerged beneath the flowing tide of his broad humanity and warm-hearted Christianity. He belonged not to *a* church, but to *the* church; he was a missionary not of the American Presbyterian Congo Mission, but of Christ; he called no man lord, but all men brothers."

These are the qualities of heart and mind, acquired

through many years of experience, that characterized Dr. Morrison as a great missionary statesman.

It is said that William Carey kept a map of the world before him, while busy at his daily tasks, and that the contemplation of the world's need led him into missionary service. In the vision of this plain humble cobbler, modern missionary enterprise had its birth.

Dr. Morrison likewise was interested in the evangelization of the whole world, but he concentrated his attention especially upon the Dark Continent. He kept the map of Africa constantly before his eyes. He mapped out the field for which our own church had assumed the responsibility and endeavored to select the places of strategic importance for the location of mission stations. He studied the tribes immediately contiguous to our territory and endeavored to induce other denominations to take up the task of evangelization. It was his earnest desire that the different denominations should work among tribes speaking different dialects. This was not a selfish desire on his part to advance his particular denomination to the injury and exclusion of others, but for the different denominations to overlap in their efforts, when there were vast regions yet unoccupied, seemed to him a selfish waste of energy and contrary to the mind and will of Christ. Why build upon another man's foundation when there were multitudes nearby who had never heard the name of Christ?

Because of his burning desire to advance the kingdom of Christ in Africa, Dr. Morrison opened correspondence with the Evangelical Churches in Belgium, with a view to establishing a mission in the Congo. Perhaps it was largely due to his influence that the Rev. Henri Anet, head of the Evangelical Churches in Belgium, made a voyage to the Congo in 1911 to select a field suitable for missionary

activity. In the course of his journey he visited Luebo, and a strong bond of friendship sprang up between him and Dr. Morrison. He selected a site in the unoccupied region near Tshofa, to the east of our territory, and secured a concession. Active work has not yet begun, however, on account of the great World War.

Later on, a deputation sent out by the Mennonite Brethren visited Luebo to consult with Dr. Morrison, and he advised them to locate near the Kasai River and work toward the west among the Bachoka and other kindred tribes that were yet untouched by the gospel. This mission is known as the Congo Inland Mission, which, at present, is confining its efforts almost entirely to the Baluba speaking tribes. Our Mission is coöperating heartily and supplies practically all of its literature.

In 1910 Bishop W. R. Lambuth was sent out by the Southern Methodist Church to visit central Africa and to select a field of missionary operation for his church. He came to Luebo to consult with Dr. Morrison. He was directed to the great untouched tribe of the Batetela, to the northeast of Lusambo and aided in his journey thither. Our Mission furnished him with a caravan, among them being a boy who could speak English as well as a dozen or more African dialects. We also sent with him several members of the Batetela tribe who had already settled at Luebo. After a long hard journey they reached the village of Wembo Niama, chief of the Batetela tribe, and received an enthusiastic welcome from him. One of the members of the caravan had been a boyhood friend of the chief, and, while they had not met for many years, they immediately recognized each other. It was largely through the influence of this man, who was then an elder in our church at Luebo, that the chief received them so cordially. The

chief declared his entire kingdom open to them and invited them to establish a station in his own capital. Having obtained the chief's consent, Bishop Lambuth lost no time in applying for a concession and returned home to seek recruits to begin the work.

This task was accomplished early in 1913, and the party was ready to sail just as Dr. Morrison was returning from his second furlough. He gladly joined the party and journeyed to Luebo with them.

While on this journey Dr. Morrison met with the new missionaries daily and gave them lectures on missionary work taken from his own personal experience. Bishop Lambuth states that the practical knowledge the new missionaries received from these lectures was worth more to them than two years of actual experience in the field. At Bishop Lambuth's urgent request, Dr. Morrison began to put these lectures into book form, with the view of publication under the title of "Mission Policy," but his death prevented the accomplishment of this task. Many of the notes that he used, however, are at hand and a very brief review of this material will give the reader some conception of the ideas and ideals that inspired Dr. Morrison as a true missionary statesman. While the advice given is primarily for missionaries, yet it will give the reader an insight into the missionary's life and what is expected and required of him.

As Dr. Morrison has so freely expressed indignation against the whole system of government as administered in the Congo, we might naturally think that he also had unbounded contempt for all the officials of that government. But such is not the case. He always conducted himself in the most courteous manner in the presence of those in authority and never lost his self-control. Indeed,

a very prominent official once stated that Dr. Morrison was one of the most remarkable men he had ever met, because he could rebuke a man in the most withering terms and then make himself a most pleasant and entertaining companion. He could do this because he pitied the official more than he blamed him, and regarded him more as a victim of the "system" in vogue rather than as one personally responsible for his course of action. He regarded the social relation of the missionary with the Government staff as of prime importance.

This subject comes first on the list in his advice to the new missionaries. He says: "The general principle to be observed is that we are foreigners who wish to conform to the customs of the ruling people of the Congo. The Belgians appear to us to be effusive in their manner, while we probably appear to them to be abrupt and uncouth. Therefore, sociability and the amenities should be observed.

"When passing through or near a station, government post or trading establishment, always observe the custom of going in and paying your respects to the officials in charge. It is the Belgian custom for the new comer to make the first call.

"We should recognize at the beginning that both Protestant and Roman Catholic missionaries are in the same work of establishing the kingdom of our Lord Jesus Christ among the Congo people. We desire to be open minded and charitable toward all who come in the name of Jesus Christ. The difficulties that arise between our adherents and those of the Roman Catholics can usually be more amicably settled by a personal visit to the priest in charge than by reference to a State official. Extend to the Roman Catholic missionaries the same courtesy as to other foreigners. In case of difficulties it is better to receive than

to give insults. Do not let personal animosity enter into the controversy at all. There are enough great essential principles of doctrine and Christian living to teach without wasting time and creating disturbances by emphasizing denominational differences.

"The policy should be to have unity and coöperation between Protestant Missions in all possible undertakings, such as steamboat transportation, training schools for the native helpers, printing presses, etc. The reasons for this are evident in the securing of greater strength and economy. This will be a saving of time, money and men for running the machinery of the missions. Furthermore, in the eyes of the government and of the Roman Catholics and of the natives it can be seen that although the Protestants may use different methods they are united in spirit and purpose. The native people are saved endless confusion by coöperation among missionaries. There should also be an agreement among the different Protestant missions as to the division of the fields of labor.

"We should remember first and last that the natives should be treated as kindly and courteously as white people. We should always keep in mind that we are their servants and not their masters. Under their black skins they have feelings and sensibilities similar to ours, which ought to be respected. If we laugh at their customs, appearance or fetishes, we destroy their confidence in us and repel them. Greet them with a pleasant word and do not fear to shake hands with them, even if they do appear somewhat untidy.

"On the other hand, you will need to maintain your dignity and repress undue familiarity or insolence. Be kind and firm but never harsh. In settling disputes between them be absolutely just. If you make a mistake it is best

to confess it in their presence. Conform to the dignified customs of chiefs and dignitaries where no morals are involved. Be ready to receive the natives without becoming impatient when you are busy. It is said that George Grenfell was in Africa more than twenty years and never preached a sermon. His life spoke louder than any sermon he could have preached.

"Be sure to write regularly to the church or person supporting you. It is their due. Very much of the success of the missionary enterprise depends upon the regular reports from the missionaries on the field. Be prompt and faithful in keeping your work before the church at home. In your correspondence never pose as a martyr. The difficulties appear greater to the people at home, and these very troubles may have disappeared and be forgotten by you before the letter reaches home.

"The necessity of living close together on the mission stations is liable to bring difficulties. We must bear toward each other all possible patience, forbearance and Christian endurance. Do the work assigned to you as best you can, and, at the same time, consult and have proper regard for the opinion of the majority of the mission. Friction can usually be avoided by having open discussions in a frank and kindly spirit. Never be on the lookout for slights. On the station you will want to be cordial, social and brotherly, like a family. Try to get on the inside and look out; don't stand on the outside and 'knock.' Don't be too sensitive; have a saving sense of humor and try to make fun even of the most unpleasant things. Have some occasion to see each other daily, such as an afternoon tea, games for social enjoyment or a gathering for prayer.

"Be cheerful. Faith in God and reliance upon Him is a

physical benefit. Never tell a person that he is looking unwell in the Congo.

"Be anxious about nothing. Early in the morning place yourself in God's hands.

"Do not think about being sick. When you have a fever do not regard it too seriously; thousands have recovered from fever. Do not try to 'hustle Africa.' The tendency is to be restless and nervous. Constant straining and working up to the top notch will get on your nerves. When you work be in earnest, but you have to take more rest in the Congo than at home. Make it the rule of your life to take an hour's rest at midday and some sleep. Keep this hour sacred. Get plenty of sleep at night, for it is your stock in trade for the next day.

"There must be some diversion in connection with your daily tasks. Occasionally have a party and wear your best clothes, for this will keep up the social spirit and also be restful to you.

"It will cost effort to keep up your spiritual life on the mission. You are constantly giving out to others, and you must be vigilant to keep your spiritual life from declining. There will have to be agonizing, prayerful thought during one hour kept sacred each day. Do not take the rest hour at midday which ought to be kept just as sacred for physical rest. Get the hour as early in the morning as possible, for this will give you poise, repose in God and strength for the work of the day. Deliberately plan for the early morning devotion. It is a good plan to read some devotional books on prayer. The missionaries on the station should meet together for prayer during the week and for preaching in English on Sunday night.

" 'Palaver' means any kind of quarrel, dispute or contention. This is a very important and delicate subject and

requires the utmost patience, tact and wisdom. Palavers offer us the opportunity of showing our interest in the natives and of demonstrating the Bible principles of right and justice. But all this has to be done cautiously. Do not usurp the authority of the chief or let him get the impression that you are trying to do so. This requires diplomacy. You are to teach the chief as far as possible. It is necessary to be cautious of the jealousy of the State in your assuming the settling of palavers among the people. Some of the officials resent the coming of the natives to missionaries for the settling of palavers. But some of your church members will come to you as their pastor and helper, and it is hard to turn them away, for they will feel that you have no interest in them. While there are certain cases that can be settled only by the State, yet there can be no law against the native going to an outsider to have his case arbitrated.

"The approach to the people with the gospel is a very important question. There are perhaps some people, villages and tribes to whom we ought not to go until the Holy Spirit has made them ready to hear the gospel. Some people seem to be unapproachable, and therefore we should follow the line of greatest cleavage, where the Holy Spirit has prepared the people. This was the method of our Saviour who did not wish to waste time on those who refused to hear to the exclusion of those who were eager to hear.

"In preaching to the people have respect for their feelings and do not laugh at their fetishes or their worship. Bring out God's benevolence, calling their attention to the One who makes the grain to grow. If they say that they can see their god but can not see ours, ask them to explain the wind and call their attention to the power that is hid-

den. Tell them their god is created, but ours is a Creator. This God is a person who has left laws for men to obey. When you break these laws you must be punished just as a chief treats his subjects when they disobey his laws. In preaching try to be as vivid as possible and appeal to the imagination. Use native proverbs and parables whenever possible, for they are singularly rich in material with which to illustrate religious truth. 'Without a parable spake He not unto them.'

"Give daily instruction to those who wish to know more about the plan of salvation and desire to become Christians. At first teach them the simple attributes of God, the work of the Holy Spirit, the fall and redemption through Christ, repentance, faith, the future life and prayer. Train them in worship, Sabbath observance, charity, generosity and giving the gospel to others. The raw natives should be trained many months before being received into the church. Do not take them in before they understand or keep them away too long from the training and help of the church. Remember the church is a training school in which Christian character is developed.

"It is better, as a general rule, for the missionary not to ask a native to join the church, because the native thinks he is under obligation to do what the white man says. Urge upon the native Christians themselves the duty of personal work."

These are a few of the fundamental principles that must be adhered to in the propagation of the gospel in Africa, and these are the principles that Dr. Morrison followed so successfully in his dealings with the native people. His success as a missionary leader did not hinge on the great things he did, but rather on his mastery of the fundamental

details of his daily tasks. It can be said of him, in the words of Wordsworth,

> "The best part of a good man's life,
> His little, nameless, unremembered acts of kindness and love."

One of the most striking testimonies to the ability of Dr. Morrison as a missionary statesman has been borne by Bishop Lambuth. After a dozen or more native Christians had gone from Luebo to Wembo Niama to be organized into the first Methodist church in that part of Africa, and after Dr. Lambuth, as bishop of Africa, had established the new mission and was returning to his duties in America, he appointed Dr. Morrison to act as counsellor to the newly established mission. The spirit of unity and coöperation that exists between these two missions is due largely to the intimate friendship that sprang up between these two great missionary leaders.

The greatest testimony to his genius as a missionary leader is to be found in the fact that he was twice elected President of the Conference of Protestant Missions in the Congo. This organization, composed of practically all the Protestant Missions working in the Congo, had its origin during the dark days of the old Congo Independent State régime. Repeated reference has been made to the fact that under this régime it was practically impossible for Protestant Missions to carry on any aggressive work. The crafty officials would play one against the other. If one society complained of unjust treatment the officials would immediately cite the example of the Mission that was enjoying their favor at the time and, therefore, had nothing to complain about. They then made it appear that this was the general condition and that the accusations of the complaining society were unfounded. In order to combat this double-dealing policy of the State the Protestant Missions

realized that unity and coöperation were the price of their existence. At the present time the Conference is composed of some fourteen societies. They meet once every four years for the purpose of hearing reports on the work of the different missions and for the laying of plans that will promote the kingdom of Christ. The sessions of the Conference of necessity last only a few days and then the workers return to their widely scattered fields. That the Conference may accomplish the purpose for which it was founded it was necessary to devise some means by which their plans could be carried out during the long interim

THE 1918 CONFERENCE

between the meetings. To accomplish this task a Continuation Committee, with the President of the Conference at its head, was created to carry out the plans that had been formulated. They, therefore, must choose the most aggressive, broad-gauged and tactful man at their disposal.

It was the great privilege of our own Mission to entertain this Conference in February, 1918. Dr. Morrison had already been elected President, but, having been unable to attend the former Conference, he had not been inducted into office. He, therefore, did not assume the duties of this office until the opening night of the Conference at Luebo.

In a few brief, well chosen words he welcomed the vis-

itors to Luebo and thanked them for the high honor conferred upon him in calling him to be their President.

He took as his text for the opening sermon John xiv:1, "Let not your heart be troubled," and spoke on the subject of "Christ's calm for all His people." "Let not your heart be troubled, neither let it be afraid. Afraid of what?" he said. "If God be for us who can be against us?" His hearers knew that this man had a courage born of God and that he was not afraid to undertake any task in the service of God.

Dr. Morrison presided over the sessions of the Conference in the most impartial and tactful manner. The fact that he kept representatives of nine different denominations at perfect peace and accord during all their deliberations so that no friction of any consequence arose between them is sufficient proof of his ability as a moderator. Only on one occasion did the discussion begin to strike fire. Dr. Morrison very calmly stopped the proceedings for a word of prayer and asked the two contending brethren to lead in that prayer. It was a master stroke, for a smile began to break over their faces and when the prayer was ended the discussion ceased. He completely won the hearts of all those present at the Conference, which fact was evidenced when he was unanimously chosen to be their President during the next four years. Thus he came to be recognized as the leader of all the Protestant forces working in the Congo and as a man worthy to be entrusted with the responsibility of directing their united efforts in the common cause of our Lord and Saviour Jesus Christ.

In the closing hour of the Conference, when the various delegates were felicitating themselves on the vision that had been brought to them of the great work of a great mission, one of them said: "Mr. Chairman, it is a revelation to

us, this great work of yours here at Luebo, and we wonder why you have not told the world more about it."

Dr. Morrison replied to this as follows: "Dear brethren, it fills us with a sense of pride and yet of humility that you should have gained such an impression and that you should go away with this feeling toward us and this great work. But I wish also to say that we feel that it is a great responsibility laid on us. How we tremble for these babes in Christ who have been brought into the church, and how we trust that you will utter a prayer that we shall be used of God to train them in the nurture and admonition of the Lord!

"If the work is a success it is not due to any superiority of the missionaries or to our methods, but aside from the Divine element which has played the most important part in helping us to reach them, you must remember that the Southern man knows the negro best and probably loves him more deeply than you realize. May I here give testimony to my own personal relations with them? They were my boyhood playmates. In the home they were not only servants but members of our household. As a babe I knew my old black 'mammy' almost as I knew my mother. She nursed me in my days of illness and health, and when my mother was absent and I cried from hunger she even nourished me at her own breast."

CHAPTER XV

He Rests from His Labors and His Works Do Follow Him

He Visits the Stations of Our Mission and of the Methodist Mission —Wonderful Growth of the Work during His Lifetime—His Last Illness—His Death and Burial at Luebo.

The closing days of the life of Dr. Morrison were among the busiest in all his missionary experience. During the latter months of the year 1917 he made a journey to the Methodist Mission at Wembo Niama and Lubefu. He took this trip at the urgent request of Bishop Lambuth, who had appointed him "bishop" and spiritual advisor of this diocese. He had the pleasure of sending to the Bishop a most encouraging report of the work accomplished by this young Mission.

En route to Wembo Niama Dr. Morrison made a detour, visiting each one of our own stations which had been established since he had taken the trip with Mr. Bedinger several years before.

The physical stamina of the man is evidenced by the fact that the greater part of this journey of over one thousand miles was made on foot. The missionaries looked forward eagerly to his coming, always sure of his large-hearted sympathy and helpful counsel. He saw the wonderful success with which the work had been blessed since his previous survey, and the unparalleled opportunity for advance awaiting the Mission. He also studied the problems that confronted the missionaries in their particular spheres of influence. Having thus familiarized himself with the actual conditions at each station, it seemed as though he was better prepared than ever before to fill his

high position of administrator and advisor of the two Missions. However, this was not the case. He, like Moses, was standing on the mountain top of privilege, but he would not pass over. He was setting his house in order.

And let us take a retrospective glance over the way along which God had led him. There were times when Dr. Morrison had been called upon to pass through the valley

THE NATIVE CHURCH

of the shadow of death and learned to know Christ in the fellowship of His suffering. He had been called upon to endure persecution and heart-breaking trials and disappointments in his missionary labors. He knew what it was to "climb the steep ascent of heaven through peril, toil and pain," but at eventide there was light.

When Dr. Morrison reached Luebo in 1897 the Mission consisted of one station occupied by eight missionaries, only three of whom were white. At the time of his death,

in 1918, there were six stations and more than twoscore missionaries to uphold his hands.

When he reached Luebo the native converts numbered less than fifty. When he laid down his work they numbered over seventeen thousand. When he reached Luebo the out stations could be counted on the fingers of one hand. In 1918 they numbered over four hundred and fifty.

At the time of his arrival there were no outstanding Christian leaders among the natives. There was not a pastor, an elder, nor even a deacon to share any of the burden or responsibility of the work. He lived to see hundreds of well-trained evangelists in charge of all these out stations. He took part in the ordination of a score or more elders and deacons and delivered the charge to the first three men that were ordained to the gospel ministry. He saw hundreds of women, who had been but the toys and chattels of men, find their liberty in Christ Jesus and become active Christian workers. He went to the heart of Africa an unknown man, but at his death the name of William M. Morrison was known in three continents. He had stood before the world as the champion of a nation that had been subjected to a bondage more cruel than that of Egypt. But greater yet than this, he stood at the head of the united Protestant forces who were laboring for the redemption of Africa. His election as President of the Conference of Protestant Missions came as a fitting climax to his missionary life.

He had looked forward to the coming of the Conference with peculiar pleasure. During his twenty years' residence at Luebo only two men from other missions had ever visited our Mission. He was overjoyed at the prospect of welcoming so many at one time. He took great pleasure in planning for their entertainment.

He was unusually busy during the days and nights of the Conference. Many of those present were anxious to discuss mission problems with him outside of conference hours. He got only a few hours sleep during the ten days the Conference was in session. He was on the beach on the morning of March the 4th to bid the visitors farewell. He led in the parting prayer commending them to God and the fellowship of His grace.

Immediately upon our return from the beach, the annual meeting of the Mission was convened and this meant an extra tax on Dr. Morrison's strength. Before the Conference adjourned he seemed to be unwell, but as it was not his habit to complain we supposed he was merely overworked and would be himself as soon as he could get more sleep. He was staying at my home at the time, and we noticed that he ate very little and at times his facial expression indicated that he was suffering intense pain.

He attended the morning session of the Mission meeting. At noon he summoned Dr. Stixrud and told him of his condition. After a thorough examination it was discovered that he had tropical dysentery in a very violent form and was ordered to bed immediately. The best known modern remedies were administered at once, for the doctor realized the seriousness of his exhausted condition. Dr. Stixrud, assisted by Dr. King and our two trained nurses, Mrs. Stixrud and Miss Elda May Fair, gave their untiring, skillful and devoted service. The other missionaries helped to the best of their ability, but after the first few days his condition was too serious to be entrusted to untrained hands.

Constant prayer went up to God from the missionaries and the natives for his recovery, if it should be in accordance with His will. On Wednesday of the following week

the crisis was reached. All work in the Mission was stopped and the entire day was devoted to prayer and fasting.

But Dr. Morrison had literally worn himself out by twenty years of unremitting toil and had no reserve strength with which to battle against such a disease. At 1 o'clock on the morning of March 14th, 1918, the silver cord was loosed, the golden bowl was broken and his spirit returned to God who gave it. He was unconscious when the end came, recognizing no one and leaving no parting message. There was no struggle; he fell quietly to sleep, having just reached the summit of the great divide between middle life and old age.

I arose the next morning, filled with forebodings of the wailing and mourning that might be expected from his countless native friends. I shall never forget the scene that met my eyes when I returned to his room at the early morning hour just before the sunrise prayer meeting. The native elders and the pastor were seated about the earthly remains of their spiritual father. There was not a sigh, nor a sob, nor a tear; not a sign of rebellion arose from their stricken hearts. Just then the mission bell sounded the hour for prayer and we led them to the church, the church where Kounyi Nshila had so often stood, and we prayed with them that we might be made submissive to the Divine will.

The news of his death made a profound impression on the native population at Luebo, the greater part of whom were assembled on the Mission compound with the rising of the sun. They were quiet and reverent in the presence of his death. Remembering the native custom of mourning for the dead, as previously described, nothing, to my mind, could speak so powerfully of the deep impress of the teach-

ings of this man on the hearts of these erstwhile savages. Their silence and submission was a tribute of their respect for him. Back to their minds came the lessons that Kuonyi Nshila had taught them as to the meaning of death in the passing of Mama Mutoto. The prayer with which he dedicated himself to the work in Africa had been answered, his life had become an "open gospel known and read of all men."

At noon his body was placed in the church shed and lay in state during the afternoon. Thousands of natives passed by in reverent silence to take a parting look at their friend and helper.

The funeral services were conducted that afternoon at 5:30 by the Rev. A. C. McKinnon, assisted by the writer and the native pastor, Kabeya Lukenga, who spoke in behalf of the Kasai people. The service was for the native people and was conducted in their language. A vast throng of some five thousand people was gathered in and about the church and the best of order was maintained throughout the entire service. The local State officials attended in a body, together with all the traders and a representative of the Roman Catholic Mission.

At the grave Judge Gorlia, the highest State official resident at Luebo, read a paper eulogizing Dr. Morrison and expressing the State's appreciation of the great work he had done in the uplifting of the native people.

His body was laid to rest in the little cemetery in the Mission compound beside his beloved wife. And when we thought of how unceasingly he had labored and how abundantly God had blessed his work, it seemed to us that we could hear the words the angel spoke to the Apostle John: "Blessed are the dead that die in the Lord from henceforth:

Yea, saith the Spirit that they may rest from their labors; and their works do follow them."

"Servant of God, well done!
Rest from thy loved employ:
The battle fought, the vict'ry won,
Enter thy Master's joy.

"The voice at midnight came;
He started up to hear:
A mortal arrow pierced his frame;
He fell, but felt no fear.

"The pains of death are past;
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.

"Soldier of Christ! Well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

CHAPTER XVI

Author and Preacher

His Work as Official Correspondent and Legal Representative of the Mission—Private Correspondence with Distinguished Individuals —His Missionary Addresses—As a Preacher in the Native Language—As a Pastor.

It is our purpose in this chapter to deal with the scope of Dr. Morrison's work in the field as the Official Correspondent for the Mission and as a preacher of the Gospel.

Strictly speaking, we can not call him an author, in the sense that he devoted his life to the writing of books; yet, at the same time, he was a prolific writer. He recognized the necessity of keeping the church at home informed as to the conditions on the field, and for this reason he was a regular contributor to the "Missionary Survey" and other church papers. In order to further this idea he was largely instrumental in the founding of the "Kasai Herald," of which he was the editor during the greater part of its existence.

During the period of the agitation of the Congo reforms, Dr. Morrison was a frequent contributor to the leading newspapers and magazines of England and America. We have already noted the influence that these effective articles had in arousing the public sentiment of the two great English-speaking countries.

We have likewise indicated his great literary work in the publication of the Baluba Grammar and Dictionary, the Bible paraphrases and translations as well as other forms of Christian and school literature. This was the kind of work he delighted to do. It was nearer to his heart than anything else. And yet, in all his twenty years of service, he was probably never permitted to devote as much as one

uninterrupted day to his great work. The greater part of his time was given over to the official correspondence of the Mission.

We have made numerous references to the fact that he served as Legal Representative of the Mission during his entire service on the field. It is the requirement of Belgian law in the Congo that every missionary society or business organization must have an official representative to attend to all matters arising between them and the State Government. If only two men are associated in business one of them must be the appointed spokesman and the other one will not be recognized in official circles. The same thing is true in the Mission; the Legal Representative is the go-between in all matters relating to the State. No other member of the Mission is recognized.

In our Mission the Legal Representative is elected at the regular meeting of the Mission and the results of the election must be reported to the Governor-General at Boma, who makes an official record and notifies the one already chosen of his election. The duties of this office are multifarious and to fill it with credit requires great tact and an unlimited amount of patience. The Legal Representative must receive all visitors that come to the Mission and return all official calls. He must conduct all the correspondence with the local officers at Luebo, the Governor-General at Boma, the Minister of the Colony and the King in Brussels, as well as the American Consul at Boma, when we are fortunate enough to have one.

Owing to the difficulties that arise when the Mission endeavors to secure a tract of land on which to establish a station, it would be impossible to estimate the number of letters that Dr. Morrison wrote on this subject alone. As a general rule, it has taken from three to five years to

secure each one of the stations we are now occupying, and each required a prolonged correspondence with the lowest State official on up to the King, and, quite frequently, ended in an appeal to our government at Washington. To say that the duties of this office were at times exasperating would be expressing it rather mildly. All sorts of flimsy excuses are offered by the State officials as reasons why the Mission can not obtain land. For instance, we were given the temporary right to occupy one station and began work. After the houses and a church shed had been built and the work was making some visible progress, one of these officials suddenly discovered that some of the palm trees on the concession had been planted by the grandfather of one of the natives, and, notwithstanding the place had been abandoned for many years, the missionaries were given two weeks in which to vacate. This is merely an example of the kind of problems that Dr. Morrison had to face during the twenty years he served in the capacity of Legal Representative. Truly, patience had ample opportunity to have her perfect work with him under such trying conditions as these.

We are now familiar with the part that Dr. Morrison played in protesting against the injustice and oppression of the State Government, which phase of his work alone required an unlimited amount of time and a voluminous correspondence. Perhaps some one will raise the question as to why Dr. Morrison and other missionaries should attempt to interfere in matters belonging purely to the State Government. Why did he not devote himself exclusively to the preaching of the Gospel and let the State look after its own affairs? This is a fair question and one which Dr. Morrison himself answered in a paper written for the Mission Conference which met in Leopoldville in 1907, under

the title, "Under What Circumstances Are We Justified in Making Public the Accounts of Atrocities and Other Forms of Injustice Done the Natives?"

We will cite a few of the reasons which he gave for the stand he took with reference to State matters:

"The unfortunate political situation which has grown up here in the Congo State as a result of the doctrine of absolutism, which the Sovereign has arrogated to himself and which has brought about one of the most iniquitous anomalies in the shape of the government which modern times have witnessed, has placed the Protestant missionaries in an embarrassing position. All of us—and none more strenuously than the writer of this paper—hold to the general principle of non-interference with political affairs in the carrying on of mission work. This principle can be observed to the letter in most countries in which we, as foreigners, do mission work, whether the people are ruled by a native or a foreign government, but here in Congo the situation is unique. The government itself is a curious anomaly, and there is difference of opinion even as to its international status.

"In view of the fact that the government is absolute, with the natives having no voice in its affairs; in view of the fact that the treaties made at the founding of the State guarantee to them certain rights; in view of the fact that there is no one to whom they can successfully appeal for the redress of their wrongs; and in view of the fact that the government and the concessionary companies are here purely for selfish purposes—in view of all these facts, the Protestant missionary is left the sole sympathizer of the people, the only one, who, from a sense of love and interest, can be expected to speak and act in their behalf. I purposely say Protestant missionaries, for certainly the

well-known sympathy of the Romanists with the government and, in some sections, with the concessionary companies renders them unfit, except in sporadic cases, either to sympathize with the native or to protest against his wrongs.

"This being the case, what are we to do about it? Under what circumstances and in what way are we to make our appeal and show our protest against the unjust governmental system which we see throttling the millions of natives in the Congo State, stripping their country of its natural products, and making the people practically slaves in their own country?

"We shall speak first of the circumstances justifying a public appeal and protest. This, of course, is a very broad question and one about which there is room for difference of opinion in some cases; but it seems that here, as in most other questions, a conservative middle course is the one to follow. On the one hand, we need not be constantly reporting minor offences against justice, nor, on the other hand, are we, in view of our position as sole sympathizers of the people, to let grave and systematic injustices against the inalienable right of the people to life, liberty and property go unnoticed. While, on the one hand, we admit the abstract right of the government to tax the natives, even without giving them anything in the way of schools or other utilities in return for the taxes; yet, as opportunity presents itself, we must not pass by unnoticed cases of exorbitant taxation and of unjust methods in the collection of the tax. And here I am using the word tax in a general sense to describe the whole system of labor, forced military service, forced making of rubber and other products, together with the regular payment of food supplies, etc. Some of the greatest legal minds affirm that every man has

an inalienable right to his life, his liberty and his property. This is a right which is above all government and man-made decrees, and it is in defence of these primary rights of the natives that we must raise our voices.

"I am convinced that owing to the futility of resistance and the dread with which the very name of Bula Matadi (the State) inspires the native, even under our own eyes, to suffer wrongs stoically which we know not of, they have come to see that we can only appeal in their behalf—we can exercise no force. And this leads me to say that, as a rule, we are more liable to err in keeping silent than in protesting, for we may be sure that for every case which comes to our attention there are thousands we know nothing of. This being the case, I believe we should not wait for the occurrence of the grosser and more shocking forms of outrage, such as murder, imprisonment with all its attendent horrors, mutilations, etc.; but we should follow up relentlessly the slower and more refined forms of injustice by which the life and spirit are crushed out inch by inch. I believe that as the native becomes more and more convinced of the futility of resistance, the grosser forms of outrage will perhaps become less frequent, but the magnitude of suffering and wrong borne in silence will greatly increase."

He declared to the Conference that every possible means of redress should be exhausted before the matter was published to the outside world. Then when it became necessary to strike they would be prepared to strike hard.

In conclusion, he added these words by way of an appeal: "We can look with some degree of complacency upon Armenian atrocities and the Boxer outrages in China, because the governments of Turkey and China came into existence without the consent of the modern Powers and

because they have made no public and official protestations in treaties or otherwise of justice and humanity toward their subjects, but the position in the Congo State is entirely different. Here the most sacred and formal treaties were made; the Powers, with the millions of people they represent, have been openly and defiantly deceived. Are we not under the same obligation to bring these facts to the knowledge of the world as we would be to disclose the doings of a common thief or thug? If a brighter day ever comes to our beloved Congo, it must come through God blessing our efforts."

Not only did Dr. Morrison serve as Legal Representative of the Mission and conduct the correspondence with the government, but for many years he was Chairman of the Ad Interim Committee and Official Correspondent for the Mission. This involved the correspondence between the different stations and also between the Mission and the Executive Committee at Nashville. This naturally consumed a large part of his time. In fact, it was not an uncommon thing for him to spend the entire night writing important letters to the Committee, in order to get them off on the steamer the following day. He would be about his usual duties the next day, just as if he had had a good night's rest.

In addition to these official duties, Dr. Morrison carried on a very extensive correspondence with a great number of distinguished private individuals who were interested in the Congo situation. Among them we may mention Samuel Clemens ("Mark Twain"), author of "Leopold's Soliloquy," Sir Arthur Conan Doyle, Sir Harry W. Johnston, Hon. Emil Vandervelde, the late W. T. Stead, the late J. Pierpont Morgan and scores of others equally as eminent.

As he never had a private secretary, he had to write all

these letters with his own hand. The reader can judge for himself the tremendous amount of work he was capable of doing. With all these things on his hands it is nothing short of marvelous that he found any time to devote to Bible translation and other work requiring concentration of thought and undivided attention.

In connection with his literary work, we may very properly consider Dr. Morrison as a preacher and a public speaker. He did not have a great many opportunities to preach in English. Services are conducted in the Mission stations in English on Wednesday and Sunday nights, the missionaries preaching in turn, and this was practically the only opportunity afforded him of preaching in his mother tongue.

In spite of the little practice he had, he was an eloquent speaker and always used the choicest diction. In his missionary addresses at home he never failed to make a profound impression. The most striking and impressive feature of these addresses was his deep sincerity and the honesty and earnestness of his faith. He put his whole intellect into the preparation, his whole heart into the presentation and his whole life into the illustration of these discourses; and such preaching as this can not fail to reach the hearts of men. The expression of his countenance and his clear, rich and resonant voice convinced his hearers that every word came from the heart. Their hearts were stirred by his burning words, and they returned to their homes with a new zeal for God's kingdom. Words spoken out of such deep earnestness and from the consecration of such a life do not perish; they live on in the minds and hearts of men.

The greater part of Dr. Morrison's preaching was done in the Baluba language, and perhaps he shone at his best

when speaking to the native people. He conducted the sunrise prayer meetings at Luebo and sent the people to their daily tasks with some fresh thought from the Word of God. For a great part of the time he preached five times every week and always nourished the spiritual life of the people. He was a born teacher, and every sermon he preached was full of practical instruction for his hearers. He possessed the rare faculty of being able to explain the profoundest truths in the simplest language. From his constant association with the native people he had gathered a vast store of information concerning their habits and customs, and he could draw the most striking illustrations from things with which they were familiar. The native is a past master in the art of gesticulation, and it is almost possible to tell what one is saying just by studying his facial expressions. Dr. Morrison possessed the dramatic art to a marked degree, and he mastered these native gestures and used them most effectively. One rarely sees more wonderful eyes than he possessed. They could sparkle with wit, burn with indignation, or be as soft and sympathetic as a woman's. This naturally added a charm and vividness to his preaching that appealed to the natives in a peculiar manner.

I shall never forget his sermon on the text, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven." After giving them the usual explanation of the needle's eye and after describing in a very vivid manner the camel with a great burden on his back, he proceeded to illustrate with bodily contortions the inability of the camel to negotiate the small opening in the city wall. The size of his figure added much to the forcefulness of the scene and a broad smile covered the face of every native present, but a lasting impression

was made upon them as he drove the truth of the parable home to their individual lives.

Dr. Morrison was not only a great preacher, but he was a pastor and a shepherd in every sense of the term. His varied activities did not permit him, to his infinite regret, to devote a great deal of his time to pastoral work, yet somehow he managed to find time to visit the native Christians in their homes. He endeavored to set aside the closing hour of each day to visit them in their homes. He was a personal worker, full of burning zeal for the salvation of the lost. While he could not mingle with them as much as he liked, and frequently weeks would pass before he had an opportunity to get out among the people, yet when anyone was in sorrow or affliction he was never too busy to go to that home to speak words of comfort. One night during the Conference at Luebo a severe storm came up; the lightning struck a house, killing two of the inmates. It was just at the hour when the evening session was to convene, and Dr. Morrison, as President, must be on hand to preside. But as soon as he learned of this double tragedy, he slipped out of the house and made his way out in the darkness and rain to this miserable little hut to comfort the stricken relatives. The native people ever held the first place in his great loving and compassionate heart.

CHAPTER XVII

Devotional Life

Necessity for Living Close to God in Mission Work—His Life of Constant Prayer—Outline of His Morning Devotions—Influence of Prayer in His Work.

Someone has well said, "Take care of the springs of your sacred life and you need have no fear of your public life." The Apostle Paul voices the same truth in his advice to young Timothy, "Take heed unto thyself and unto the doctrine, continue in them; for in so doing thou shalt both save thyself and them that hear thee." The great apostle places life above doctrine and character above dogma. He was a missionary himself and spoke from his own experience when he said, "Ye are living epistles known and read of all men." He means that the Christian life, and especially the life lived by its ministers, is an open book which is constantly subject to the perusal and criticism of the men of the world. If a man's life can not stand the closest and the minutest examination, if flaws and defects are found in it, he may be sure that the doctrine he preaches will not be any more attractive than the life he lives. This is especially true in Africa among the simple sons of nature. Thousands of them do not yet know a letter of the alphabet and can not read a word of their own language, but they can all read the open book of human character. The fundamental doctrines of Christianity are so sublime and its truths so utterly foreign to anything that the heathen world has ever known before, that we can not expect the mere proclamation of these incomprehensible truths to effect a speedy transformation in their lives. So, then, the missionary must endeavor to live among them a

life that will attract their attention and make them see that the principles that govern and dominate Christian conduct are the principles they need to transform their own lives. He must make them see that there is a secret behind the life he lives, and that that secret is due to something outside of himself.

This is undoubtedly the kind of life that Dr. Morrison lived among the people with whom he came into daily contact. He guarded the springs of his spiritual life with a sacred devotion.

It was his custom to rise every morning at 4:30, spending a few moments in physical exercise, and then to devote the hour from 5 to 6 in studying God's word and in prayer and meditation. It did not matter how late he worked at night, he always kept this hour sacred. Many times, under the great pressure of work, he did not close his eyes at night, but he never neglected the morning watch. A very distinguished minister told me that he had occasion to spend the night with Dr. Morrison while at home on one of his furloughs. They were in a small town in midwinter and it was bitterly cold. He woke up very early the next morning, before daylight, and to his surprise he found that Dr. Morrison was not in bed with him. As soon as his eyes became somewhat accustomed to the darkness, he saw Morrison kneeling by a chair, wrapped in a blanket, pouring out his heart in prayer to God. That scene made a profound impression on this man and he resolved that he would devote more of his time to private worship.

Bishop Lambuth, who traveled thousands of miles with Dr. Morrison, after spending weeks in the most intimate association with him, gives us the secret of his great life as he saw it. He says: "The springs of that life were hidden in the depths of a conscious realization of the presence

of God. An inner light shone unmistakably as new forces were released during those hours given to intercession. There is a picture before me of a candle burning an hour before day every morning in an humble home at Luebo. Was it the lingering glow of its light, or the glory and illuminating power of God's Word, that gave Morrison's face, at times, its strange attractiveness, and his life the strength for the exacting duties before him Five times, at least, in one day I have found him at prayer. The morning watch, the sunrise prayer meeting in the great church shed, the early devotions with the sons of chiefs within his fence,* the prayer with the workers whom he taught in the afternoon, and then at the gathering of missionaries that evening. He did not realize it, but he was keeping the soul of religion alive in the Mission and in the native church."

In these early morning devotions Dr. Morrison made his own private prayer calendar, which is reproduced herewith in full, as it speaks for itself more eloquently than could any words of mine.

THOUGHT PREPARATION FOR PRAYER.

1. The greatest work we do is when we pray.

2. Speak a silent word to God, Who is ever at your side, at the approach of every problem, task, or temptation; in fact, learn to practice the fact of God's eternal presence.

3. Before Bible reading ask God, in Christ's name, through the Holy Spirit, to give me just the word that will fit me for living and serving for the day.

4. Repeat daily, "Fear not; for I am with thee; be not dismayed: for I am thy God: I will strengthen thee; yes, I will help thee; yea,

*Children sent from Congo villages to the mission stations to be educated, live in native houses "within the fence" around the home of the missionary under whose personal care they are. The training and welfare of these children is ever, to the missionary, a matter of affectionate solicitude.—EDITORS.

I will uphold thee with the right hand of my righteousness." Isa. 41:10.

SOME CONDITIONS OF PREVAILING PRAYER.

1. In Christ's name. Jno. 14:13.
2. Under the Holy Spirit's guidance. Jude 20.
3. In faith. Matt. 21:22.
4. Without harboring sin. Ps. 66:18. 1 Pet. 3:7.
5. Be specific. Phil. 4:6.
6. Pray, then work. Ex. 14:15. Jno. 15:16.
7. For God's glory, not mine. Jas. 4:3. Prayer of faith always answered.
8. Prayerful attitude. 1 Thess. 5:17.
9. With charity and forgiveness. Matt. 6:14, 15.
10. Abiding in Christ and His Words in me. Jno. 15:7.
11. When to persevere and when not. Luke 11:8, 9. 2 Cor. 12:7-9.
12. United prayer. Matt. 18:19.
13. We can bring *everything* to God in prayer. Phil. 4:6.

A. Praise and adoration—a vision of God.
   1. That I may know Him and hear Him speak.
   2. That I may listen and obey.

B. Confession and forgiveness.
   1. General.
   2. Particular.

C. Thanksgiving.
   1. General. Eph. 5:20.
   2. Particular. (Especially for petitions answered.)

D. Bible Thoughts for the day.
   1. Deeper insight.
   2. More joy in Bible reading and in prayer.

E. Indwelling of and surrender to the Holy Spirit.

F. Petitions. (For special petitions, see separate list.)

PERSONAL.

1. Peace: Peace of Jesus Christ. Jno. 14. Rolling the burdens on God. Calmness under all conditions. Peace of faith; not of indifference.

2. Power: To overcome sin. To grow in grace. To be, do, think, and speak the absolute right—the mind and will of Christ.

To subdue my will to God's. To accomplish my work—overcome laziness. To be a comfort and blessing to others. To make progress with propaganda.

3. Holiness: That all the graces of the Spirit may abound in me—love, joy, patience, purity, truth, hope, faith, gentleness, kindness, thoughtfulness, forbearance, humility, self-control, speaking always in love and yet with boldness when necessary, not speaking evil or misjudging, not too much levity, faithfulness (industry) in not wasting time.

4. Wisdom: What to pray for. What to say, do, and think to-day. In my peculiar position. In planning and managing. For new and improved ideas. For quick, yet unerring decision; not wasting time here. Following God, not going before Him.

5. Holy yearning for souls: Shepherding, comforting, teaching, warning believers, with special thoughtfulness for those in trouble. Seeking the unsaved.

6. Watching and praying for Christ's coming.

7. Progress and help in translation and other literary work.

8. Physical strength.

For Others.

1. The Church of Christ: Here on our Mission. In the Congo, especially the Methodists. Our Southern Presbyterian Church. The Church universal.

2. Heathen and unsaved everywhere (mention by name any special field needing prayer).

3. Prayer calendars. Here on our Mission. From Nashville.

4. The Executive Committee and Secretaries.

5. The First Church in Little Rock, Ark.

6. Personal friends. Relatives. Friends (see special list).

7. Our agents along the way.

8. The State, the Roman Catholics, traders.

9. Our home country. The President and his Cabinet. Congress. Wisdom in the Great War and in dealing with Mexico and Japan, etc.

10. Our African Missions.

In addition to this he kept these special lists, referred to above, but they were too private and sacred for publication.

One of these lists alone contained over *twenty-five hundred* special petitions. He brought every problem of the Mission, the faults and failures of his friends and his hopes and aspirations for the native church, daily before the throne of grace.

It is no wonder, then, that the life of this man was so far-reaching in its influence; he was willing to pay the price of holiness. If we marvel at that wonderful courage that enabled him to stand out almost alone and protest against the oppression of the native people, we find that its source is his absolute faith in the promises of God, "Fear not, for I am with thee."

Perhaps we should not invade the sacred domain of his prayers by commenting on them, and we make a brief reference to them only in the deepest sense of reverence. He never offered a prayer in any mere perfunctory manner. Prayer was a sacred privilege to him; he was utterly unconscious of his audience and offered his petitions as one standing in the very presence of God. His prayers always made a profound impression on us and made us feel that we were drawn nearer to God. His faith in God was so strong and yet so simple that he approached Him with the confidence of a child coming into the presence of an earthly father.

We can not conclude this chapter without again calling attention to the great part that prayer played in the life of Dr. Morrison. A few years ago President Wilson touched a button in his office and a great upheaval took place in the Panama Canal, the last barrier between two mighty oceans was removed and their waters mingled together. So prayer accomplished things in the life of Dr. Morrison far beyond the reach of human eyes. Think of the influences that were released when those little girls

in Louisville prayed that he might answer the call from Darkest Africa. Think of the honor our Lord places upon prayer and the proof that He will hear and answer it when He says, "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

CHAPTER XVIII

Character and Influence

Estimate of His Character and Influence—Testimonies by Personal Friends—Conclusion.

THE greatest contribution that Dr. Morrison made to the modern missionary enterprise was his personality. Mere words are inadequate to portray the grandeur of his character. The streams of influence that issued from his life can not yet be fathomed, because they will flow on forever. The record of his life, as portrayed in this imperfect story, is the index to his character.

When Columbus and his little band of faithful followers had braved the perils of the great deep and were drawing nearer to the shores of an unknown land, they came one day into the mouth of the Orinoco River. One of the men in that little group, upon observing the fact that they were sailing in fresh water, ventured the remark that they must be drawing near to an island. The great navigator, observing the volume of the powerful current, replied with scorn, "The waters of that mighty stream drain a continent!" It does not take the trained eye of a Columbus to observe the fact that the mighty current of Dr. Morrison's life and the unfathomable depths of his influence issued from a great personality lost in Christ.

There was a magnetism about him that drew men in every walk of life to him. Those who knew him best, from the great religious leaders on down to the humblest native, bear universal and unstinted praise to the greatness of the man.

Let us hear the testimony of some of these men as to the impression the personality of Dr. Morrison made upon them.

Dr. J. du Plissis, whom we have already quoted, in referring to Dr. Morrison's character, remarks: "He seemed to me to be one of those rare spirits, who have in their moral composition the stuff that goes to the formation of abiding friendships. He possessed sympathy, that choicest of all virtues, that marks the Christian and the gentleman, and that is the imperishable cement of all friendships worthy of the name. The light of friendship beaconed in his eye, partly revealing, partly concealing, the depths beneath—the calm, unhastening, unresting character, the kindly yet strenuous disposition, the resolute will. In your intercourse with him you were conscious of having to do with a strong man, whose best qualities did not lie upon the surface, but who commanded hidden resources of courage, strength and endurance. And though this is a matter on which others are much more competent to speak than I am, it would seem as though he must have been a man of much prayer and habitual intercourse with heaven, for his life was very evidently nourished from those hidden springs which lie among remote and lonely hills."

Bishop Lambuth, than whom there is none more competent to speak, says of him: "The chief characteristics of this great leader of the Congo Mission of the Southern Presbyterian Church, were those of magnificent courage, tender-heartedness, rare tact in dealing with savage tribes, genuine love for the native, sound judgment, tireless energy, a prayer life of power and deathless devotion and loyalty to Christ. Does this seem overdrawn? It is the result of personal observation after traveling thousands of miles with him and spending weeks in most intimate association at Luebo.

"It was said of Columbus, by one of his own countrymen, 'The instinct of an unknown continent burned within

him.' The pioneer spirit was largely developed in Morrison, but it did not fall to his lot to explore the vast areas about him. It was rather the less known region of the African's own tropical life and thought which concerned him most. Like David Livingstone, he believed in his capacity for higher things. He measured the native by the best that was in him, not by the worst. For the redemption of Africa he was willing to die. The love of the unsaved, but redeemable race, fired his soul."

Rev. L. Foster Wood, of the American Baptist Foreign Missionary Society, says: "Dr. Morrison brought back to our minds the words of Jesus, 'The zeal of thy house hath eaten me up.' He was a man who had a consuming interest in God's work. Nothing that concerned the people of this country (Africa) escaped his notice or failed to draw out his interest. At the Conference at Luebo I marvelled to notice that when the rest of us were tired he was still engrossed by the interest of the business in hand. The concern of God's kingdom and of God's little children had so become a part of himself that he seemed at home, no matter where the discussion might lead.

"He gave himself. His work had a strong flavor of humanness and manhood about it. Here was a man seeing through the accident of color and trying to help the Africans as fellowmen and helping thousands of them as fellow Christians. There was no professionalism about him. Not a teacher, not a preacher, not a missionary; but a man teaching, a man preaching, a man with a mission from God; that, I think, is the impression Dr. Morrison made and left. You had the feeling that he was a manly man before it occurred to you that he was teaching or preaching or discussing some phase of missionary work. Because of this quality, it came about that he was able to reach beneath the

surface and feel for and bring out the best that was in men and to find in them something that was worth trusting. In this way he was a teacher and preacher and a missionary in the highest sense.

"When he went it seemed as if he had left a great work still to do, as if he were just on the threshold of a wider usefulness. As President of the General Conference it appeared inevitable that the quickening impulse of his vigor was to be more widely felt in Congo missions than ever before. He was planning to visit the various parts of the whole Congo field, and many of us had the highest hopes and expectations as to the results of these proposed visits to the stations of other societies and the regions occupied by other missions. Such a man might well have done much to make and strengthen a united front for all our mission work in this part of Africa. This is what we greatly need, and he saw the need of the hour. Who so well as he would have been able to make this high ideal a reality? He was bound to be largely helpful and sitmulating because he was so deeply interested and so broadly sympathetic. All this work must now be taken up by others.

"But as for the worker to whom we would have been so glad to entrust it, we rejoice in the great good that he accomplished while he was yet with us, and we ponder the meaning of such a career,

> 'Until we doubt not that for one so true,
> There must be other nobler work to do.'"

Mr. Robert Whyte, who knew him intimately for over twenty years, says: "Associated with him, as it was my privilege to be, in his brave struggle against the tyranny of King Leopold, I had a great admiration of his ability, his dauntless courage, and his indomitable perseverance.

His Christian character shone through all he said and did and raised it to a very high level. His name will remain as that of a hero as long as the story of the Congo is told."

The members of the Methodist Mission at Wembo Niama expressed their esteem and affection for him in the following resolutions that were passed at the time of his death:

"Whereas, in the Providence of Almighty God, Dr. W. M. Morrison, our beloved brother and co-laborer in His work, on March 14, 1918, departed this life for the life above; and

"Whereas, Dr. Morrison, by his prayers and labors and his love for Christ in the extension of His kingdom, was largely instrumental in bringing about the founding of this Mission; and

"Whereas, we, the members of this Mission, recognizing the love he bore for this work as well as the individuals themselves and deeply conscious of the great service he has rendered them, desire to express in some slight manner the affection in which he was held, and, at the same time, to testify to the high order of devotion which he unsparingly rendered both in the interests of his own and of this Mission as well as the general cause of missions in the Congo; therefore be it

"Resolved: That, bowing as we humbly do to the wisdom and will of our Heavenly Father, who in His own good time calls His servants home, we give this expression of the sorrow we feel so keenly over the death of our friend and brother; and, realizing the great loss to th A. P. C. M. and the sorrow which has come into the lives of the members of that Mission, we offer them our heartfelt love and sympathy."

Rev. Alfred Stonelake, of the English Baptist Mission-

ary Society, one of the moving spirits in the Conference, says: "How grateful we are that it was our privilege to see Dr. Morrison in your midst. We had met him at times here at Stanley Pool and felt that he was a strong man and a born leader. We knew of his fights for righteousness and rejoiced that you had one so capable and willing to spend and be spent, and even suffer reproach for the sake of the Name. But we had to come to Luebo to see the real Dr. Morrison, so loved and so lovely in his dealings with one and all. Your absolute love for and devotion to him was one of the sweetest memories we carried away from the Conference. And as he stood before us, a peer among men, we were inspired by his gracious words and uplifted by his lofty ideals and led on to helpful decisions by the clear vision and enthusiasm with which he was endowed. Dr. Morrison has set us all an example which we shall feel his death is a loud call to copy."

Rev. A. F. Hensy, of the Disciples of Christ Congo Mission, the retiring President of the Conference, says: "From my communication with Dr. Morrison some very deep impressions abide with me. Among these, two stand out especially in my memory as I write this tribute to our departed leader.

"The first of these was the calm assurance of his soul that in the plan of the Father, things were going to come out right. And he, in the closing days of his life, sorely needed that assurance. He knew the Church of Rome and sensed its soul as few of our leaders have, but of it he scorned to be afraid. He was frankly anxious regarding certain conditions in the Kasai region, but it was the anxiety of the moment and not any questioning regarding the long future of God's kingdom.

"The other impression was the gentleness of his soul.

He was the defender of the faith of whom the Congo Church has a right to be proud, and of the poor and down-trodden, a mighty friend, but he went into battle in confidence with weapons not of this world. As one watched him with his children in the gospel and realized the tender love between him and them, it is easy to see how much he relied on the efficacy of gentleness.

"Because of these qualities, among many others, I felt that he was to be more and more a real champion of our common Protestantism. In him were blended in unusual measure the strength of faith and the gentleness of love."

Perhaps the most touching tribute paid to him by the native people was the silent tribute of an old woman on the day of his burial. After the great throng had departed for their homes and as the evening shadows were deepening into night, this poor woman, whom he had doubtless befriended many times, lingered behind and creeping gently to the grave on her hands and knees laid a few withered flowers on his last resting place. The act of this humble woman expressed the reverence and esteem in which the native people held their departed friend, who had a "white skin, but a native heart."

Dr. Chester, in behalf of the Executive Committee of Foreign Missions, pays the following tribute to Dr. Morrison: "We believe there would be universal agreement in the statement that Dr. Morrison was the greatest of modern missionaries in Africa, ranking with Livingstone and Moffatt and McKay of Uganda in ability and consecration and in the scope and influence of his work."

And what shall we say of him in behalf of the members of the Mission? We thank God upon every remembrance of him. For over twenty years he was the central figure in the Mission and his was the guiding hand. He was a

father to us all, one to whom we could look for comfort and advice. Because of our affection for him and our confidence in him, we could safely entrust to him the balance of power in determining the policies of the Mission. The great work that God has wrought in that Mission to-day has been largely accomplished through his unusual talents consecrated to the cause of Christ. We can not think of him as dead, but as one gone on furlough and that he awaits us in the Heavenly home when the time of our last furlough comes. For we know that he lives—lives in the hearts of thousands who cherish his memory; lives in the lives transformed by the Divine touch through his labors, lives in the Living Word which he translated for more than two millions of people; for him to live was Christ, the power of an endless life.

APPENDIX A

Treatment of the Native People by the Government of the Congo Independent State

Address of Dr. W. M. Morrison before the Boston Peace Congress October, 1904

My reason for appearing before you to-day to address you on this subject is the fact that for seven years I have been a resident of the Congo State in one of the interior districts and have enjoyed exceptional advantages for observing the operation of the Government in its policy towards and treatment of the native people. In the name of an oppressed people who cannot speak for themselves, I have the honor to plead their cause before you.

It is scarcely necessary for me to narrate to you, even in a brief way, the early history of the founding of the Congo State by His Majesty, Leopold II, King of the Belgians, and the so-called International Association, of which His Majesty was the head; nor is it necessary to recount the devious ways by which King Leopold finally secured, first from the United States and later from other Powers, a certain undefined recognition of the new Utopian State which he proposed to found and operate in Africa, the grounds for such recognition being based on the assertion of His Majesty that the foundation stone of the new State, its *raison d'etre,* was to be the "moral and material regeneration of the native peoples" in the great Congo Basin. At the Conference in 1884, in which all the great civilized nations were represented, an international status, more or less undefined, was given to this new African State, and the General Acts of the Conference of Berlin and the subsequent General Act of Brussels contain certain very defi-

nite treaty stipulations, by which the rights of natives and foreigners alike were to be guarded and protected.

The Congo Free State, with King Leopold as absolute sovereign, has been in operation for twenty years, and this has given time to demonstrate whether or not the liberal promises made by His Majesty in 1884 have been fulfilled. This has also given time enough for the Powers to know whether or not the stipulations of the Treaties of Berlin and Brussels have been carried out. This is a question which is very proper and wise to discuss before this International Peace Congress—proper because the Congo State, on account of its ill-defined international status and its persistent violation of its promises and the treaties with the various Powers, is fast becoming once more an international problem, which will require great tact to settle amicably; and proper because the ever increasing ill-treatment of the native people produces uprisings which bring in their train cruelties and barbarities unheard of even in civilized warfare.

It is with deep sadness that I, along with many others who have lived in the Congo State and are acquainted with its workings and have the interest of the natives and foreigners at heart, must now say that every important promise made and every important treaty stipulation is being openly and defiantly violated by King Leopold and his so-called "Congo Free State Government."

In the few minutes allotted to me it will be impossible to go into the details of my personal observations, but I think enough can be given to demonstrate to any unbiased mind that the situation in the Congo State demands impartial, international investigation, and, more than all, internatianal interference.

For the sake of handling the subject we may say that

the Conferences of Berlin and Brussels made, in the interests of the native peoples, the following treaty stipulations with the Congo State: (1) Freedom of trade; (2) Encouragement of missionary and philanthropic enterprises intended for the Christianization and civilization of the native people; (3) The suppression of slavery and slave raiding and the guaranteeing to the natives liberty and protection in their rights as original owners of the land.

Let us discuss these stipulations in the order mentioned.

1. According to the General Act of Berlin, we find that Freedom of Trade was guaranteed. Not only were citizens of all nations granted the right to reside in the Congo State and carry on commerce with the native peoples, but it meant that the native peoples had the right to offer their wares, the products of their land, in the free markets of the world. It especially mentioned the fact that there should never be any monopoly of the land or its products. This is clearly the statement and the meaning of the treaty. The question now is, "Has the Congo State Government, or rather King Leopold, for he is the Government, fulfilled and carried into execution that stipulation of the treaty?" I answer most emphatically, "No."

The gradual and often underground processes by which freedom of trade has been throttled is one of the darkest and most shameless pages in the Congo State's history. One of the first acts of King Leopold, after his sovereignty over the country had been secured by the Treaty of Berlin, was to issue a decree appropriating to the so-called State all the lands not actually occupied by the houses and fields of the natives. Even this latter reservation meant little of real value to the natives for they were given no title to their fields and hence could be dispossessed at any time. Thus

we see that at one stroke of the pen the people were deprived of their ancestral lands.

But that is not all. In the earlier years of the State, a goodly number of traders, representing different nationalities—English, French, Belgian, Dutch, Portuguese—went into the country and secured from the Government small concessions, or land grants, on which to build their houses and shops and thus to trade with the natives, exchanging manufactured goods for the raw ivory and india rubber. This meant that the natives received something like the true value for their products. But this freedom of trade, though import and export duties were charged and enormous sums had to be paid for trading licenses, labor, etc., did not bring in sufficient revenue to satisfy King Leopold, whose original philanthropy now began to be metamorphosed into avaricious commercialism. A new idea was conceived. Large areas, sometimes embracing hundreds of square miles, were given over to large land companies for exclusive exploitation, the Government to have one-half the proceeds of the said companies. As a concrete illustration of what this means, I can cite the situation at my own place, Luebo, on the Kasai River. Up to three years ago there were five separate and independent trading companies at that point. Since that time the Government has organized in this region one of its monopolistic concessions and all these old companies have been forced into the combination. The result is that at Luebo there is now only one trading house; the other four, being deserted, have gone to ruin. Before this monopolistic company was formed the price paid to the natives for rubber was about three francs per kilogram. After the company was formed the price dropped to fifty centimes—in other words, from about thirty cents to five cents per pound. To add insult

to injury, the native is forbidden to go into the forest and make rubber and sell it to any one other than the monopolistic company. If he does he is considered a thief for stealing what belongs to the company. Not only are the natives now deprived of the privilege of selling their wares in an open market to the highest bidder, but by the Government's refusing to outside traders the right to buy land and trade within the prescribed territory of the monopolistic companies, an outrage has been committed on the citizens of the very nations which brought the Congo State into existence. I know a man who came to Luebo hoping to buy a small piece of land from the Government and engage in trade. This was absolutely refused and he finally went away, after great loss to himself and the company which he represented.

But this is not all. In some of the companies thus formed the natives were a little slow about bringing in the ivory and rubber at the prices fixed. Then another expedient had to be resorted to. And just here begins that long and bloody story of Congo cruelty and oppression of which I shall speak later.

I have thus shown that now there is no longer any freedom of trade in the Congo State; that the country has been appropriated by the Government; that, with the exception of a small district in the extreme west, the remainder of the great interior districts, with the natives and the products, has either been farmed out to monopolistic companies of exploitation or is retained by King Leopold as his Private Domain, and this Private Domain is being exploited more mercilessly, if possible, than the territories of the companies.

2. But let us notice in the next place what has become of the stipulations of the Berlin Treaty regarding the en-

couragement by the State of missionary and other philanthropic enterprises, having for their purpose the Christianization and civilization and education of the native people.

In the early years of the Congo Government, just as we saw in the matter of freedom of trade, all went well in Protestant missionary work, which was being carried on by societies from England, the United States and Sweden. The missionaries were permitted to buy land and establish stations without hindrance. Within the past five or six years, however, since the organization of the monopolistic trading companies above referred to, the Government has declined any longer to sell even the smallest plots of land for mission purposes. This fact, combined with the statement that the law prohibits a foreigner from residing for more than fifteen days in a place without owning the land, has practically brought any expansive mission work to a standstill. I, myself, and other members of the mission, have been ordered away from places where we had asked the privilege of purchasing land. It is true that short-term leases have been offered in some cases; but it can be easily seen that it is impossible to undertake any permanent mission work, establish schools, build houses, etc., with the possibility of being turned out at the expiration of the lease and all work gone to naught. The mission of which I am a member has, within the past six years, asked for the privilege of purchasing land and establishing stations at four different places, but we have always been refused. Other missions report similar difficulties. The Congo State ventures a defense of itself on this charge by stating that there are several scores of Protestant missionaries in the country, together with a number of Protestant mission stations. It, however, forgets to mention that these stations were all secured prior to the last five or six years. Another favorite

method of interference with mission work is by annoying and harassing the people in the vicinity of the missions, thus causing them in some cases to flee into the forests and elsewhere for safety. I have seen a mission station which had near it at one time a large village of several thousand people. The village was entirely deserted. The same situation of affairs is being continually reported from various sections of the Congo State. Recent letters from the missionaries on our station at Luebo bring the news that for many months the people have been compelled to work in the building of a new State Post—and every State Post thus built means another link in the chain of slavery. On account of this long continued forced service for the Government, the people have not had opportunity to cultivate their fields. The result is that a famine is threatened; and yet, famine or no famine, the poor natives must furnish food for the great crowd of soldiers, camp followers, and, last but not least, the white Government officials.

Sometimes our schools and church services at Luebo have been broken up for weeks at a time, owing to the people having fled to the forests by thousands in order to escape capture or other outrage at the hands of the Government soldiers.

It can thus be seen that a great wrong is being done, not only to the citizens of these countries who are willing to make a great sacrifice in order to disseminate the blessings of Christianity in that dark land, but a greater wrong is done to the native people whom the Government seems to desire to keep in deeper ignorance and darkness because it puts every obstacle in the way of missionaries. The Government itself sends out no teachers, it establishes no schools and, to cap the climax of its shameless policy, it even throws barriers in the way of the missionaries.

3. Having seen how the native has been shorn of his ancestral forests and deprived of the privilege of freedom of trade, and having seen how the Government, by its interference with mission work, is thus endeavoring to shut out from the people the light of education, Christianization and civilization, we shall now proceed to notice whether the Government has kept that part of its promise regarding the suppression of slavery and slave raiding; whether or not it has secured to the native his liberty and is protecting him in his rights guaranteed by the treaties. I make bold to say that I believe the condition of the native people, as a whole, is far worse than it was before King Leopold and his gang of "moral and material" regenerators began their operations in Africa. Words fail me to attempt to describe this dark, bloody and treacherous page of Congo State history. The system of forced labor and military service is the most heartless and iniquitous in the history of modern colonization enterprises. If possible, it even surpasses in cruelty and relentless heartlessness that of the Spaniards in their conquest of Mexico and Peru.

I can only briefly outline this history of forced labor and military service as I have seen it in operation there. Shortly after the founding of the Congo State india rubber was found to exist in many parts of the country; but, as the collecting of it was necessarily a slow and laborious process, some means had to be devised by which to force the native people to make rubber and bring it to the Government posts. The Government, instead of leaving the dealing in rubber to independent traders, now entered itself into the rubber business and henceforth became nothing but a great commercial, slave-driving monopoly.

King Leopold, at the Conference of Brussels, secured the desired means of forcing the natives to make rubber.

This means was a native army to be recruited and armed for the ostensible purpose of suppressing the Arabs, but, as it turned out, for the purpose of binding into deeper slavery his unfortunate African subjects. This native army, now numbering upwards of 30,000 men, composed of captives made among the fiercest tribes, often cannibals, armed with repeating rifles and officered by Europeans—this native army, I say, is the terror of the whole Congo State and is also the means which the Royal Sovereign uses to compel his helpless and defenceless subjects to make and bring the rubber to the Government posts. The great majority of these soldiers have been captured and forced into military service, or they have been furnished by villages which have been levied upon. They are then trained, armed with rifles, and transported to a region remote from that in which they were born. There, being out of sympathy with the people with whom they have been placed, there is little danger of mutiny. They are heartless in their treatment of the unfortunate people with whom they come into contact.

At Luebo the great majority of the soldiers whom I saw were from the Bangala tribe, far away to the north; at Boma, the capital of the State, I have seen and talked with soldiers belonging to the Baluba tribe. These men were thus more than a thousand miles distant from their native homes. This pitting of tribe against tribe, producing jealousy and not infrequently bloodshed, is one of the most shameful features of the Congo State régime. Time and again at Luebo, when it was rumored that a Government official or the soldiers were coming, I have seen the people, filled with terror, flee into the forests for safety. I have seen villages, in which officers and soldiers had quartered for the night, pillaged and desecrated in the most shameless

manner, and that, too, right under the eyes of the Government officials. I have seen the soldiers actually attacking and plundering villages only a few hundred yards from my house. These same soldiers, in attempting to capture a woman who was fleeing for her life, invaded the private home of two of our missionaries.

It was only after a bitter protest on my part that the Government official was prevented from forcibly removing from Luebo thousands of people and compelling them to live at the State Post at Luluaburg.

Only a few months before starting on my furlough for America a squad of soldiers came to Luebo, accompanied by a white officer. They claimed to have come to recruit soldiers. "Recruiting" is a Congo euphemism for slave raiding. Though I had extracted from the officer the promise that he would take no one away by force, yet, without a moment's warning, he began seizing the men. Many fled into the forests, where they were pursued. Some eighteen or twenty men were thus captured, and I saw them going away under guard, with ropes round their necks, in the true Arab slave raiding style. A year ago I boarded the railway at Leopoldville to come down to Matadi. On the same train were several open cars or trucks loaded with Government slaves who had been captured in the district east of Luebo. They were being taken they knew not where. They told me that they had come to the State post in their vicinity to bring their tribute of ivory and rubber. Upon arriving at the post, they had been surrounded by the soldiers, captured, put on a Government steamer, and when I saw them on the railway they were fully a thousand miles from their homes. They begged me for food, saying they were nearly starved.

At Luluaburg the Government some years ago imported

and stationed several thousand Zappo Zapps, a powerful cannibal tribe, with which the State had formed an alliance. These Zappo Zapps, though allies of the State and though under the immediate surveillance of the Government officials, have been for many years the recognized slave raiders and slave dealers of the whole region. Many times I have seen the Zappo Zapps passing by my door offering for sale men, women and children whom they had captured in the districts beyond Luluaburg. In fact, I can buy a slave any day in Luluaburg at from eight to twelve dollars apiece, sometimes even cheaper than that.

A large gang of these Zappo Zapps, under one of their most prominent chiefs, was sent on a raiding expedition near to one of our stations, Ibanche. For weeks we had heard of the most terrible outrages going on. At last we sent one of our esteemed missionaries, Rev. W. H. Sheppard, to investigate. As he came into the vicinity of the disturbances he found the villages burnt and deserted. Upon arriving at the camp of the Zappo Zapps, he found a large stockade. Inside of this stockade, only a few days before, had occurred a horrible butchery of innocent men, women and children, who had been invited there apparently on a friendly visit. Because they could not pay the enormous tribute of ivory and rubber and slaves which was demanded they were shot down in the stockade. Dr. Sheppard saw and counted eighty-one hands which had been severed at the wrists and were slowly drying over a fire. The leader of the expedition informed Dr. Sheppard that he had been instructed by the Government officials at Luluaburg to bring back the hands in order to show that his work had been well done. Dr. Sheppard also saw forty bodies piled in a heap on the outside of the stockade.

But what is the use of going farther into this revolting

narrative of bloodshed, mutilation, oppression and slavery? The self-styled Sovereign of the Congo State has proved recreant to the sacred trusts committed into his hands by the Powers in 1884. His promised philanthropic Government has been metamorphosed into a State whose real motto is, "Rubber, rubber at any cost."

In other civilized countries engaged in governing subordinate races there is a strong public protest at home against any malicious ill-treatment of the natives—a healthy public sentiment simply demands a reasonably just government.

One of the saddest features of this Congo situation is the fact of seeming moral bankruptcy of the Belgian nation. I know full well that Belgium has no official connection with the Congo; yet, with the exception of a few public voices raised in protest, the great body of the Belgian nation seems not only indifferent, but actually defends the policy of King Leopold in Africa. The question now is: shall the jealousy and the lethargy of the Powers which originally recognized the Congo State permit another Armenia in Africa?

The Congo Government points to its prosperity, to its millions of dollars worth of exports, to its railways and steamboats, to its plantations and beautiful military posts and monopolistic companies which are paying fabulous dividends. I point to the lash and the chains and the repeating rifles and the 30,000 cannibal soldiers which have made all this so-called prosperity possible—a prosperity which is felt in Brussels, but not on the Congo. Instead of the taxes going back for the benefit of the native people, they either stop in the coffers of King Leopold and the stockholders of the monopolistic companies, or they are

sent back to the Congo to build more railroads and more steamboats and more State posts and to buy more rifles.

King Leopold has arrogated to himself absolute power; there is no Congress or Parliament to hold any check. His avarice and relentless greed can run unbridled; the poor natives are defenseless and helpless, and they are holding up the chains of their slavery, their mangled bodies and their impoverished fatherland to the civilized world, pleading for relief from the Government which has been placed over them as a cruel taskmaster.

Surely this International Peace Congress will not turn a deaf ear to the cry of the needy and the oppressed in Africa.

APPENDIX B

The Case of Dr. Morrison and Dr. Sheppard

[Article in the "Kasai Herald" of January, 1908, a magazine published by the missionaries at Luebo, on which the indictment of Dr. Morrison and Dr. Sheppard was founded.]

FROM THE BAKUBA COUNTRY.

W. H. SHEPPARD

These great stalwart men and women, who have from time immemorial been free, cultivating large crops of Indian corn, tobacco, potatoes, trapping elephants for their ivory tusks and leopards for their skins, who have always had their own king and a government not to be despised, officers of the law established in every town of the kingdom—these magnificent people, perhaps about 400,000 in number, have entered a new chapter in the history of their tribe. Only a few years since, travelers through this country found them living in large homes, having from one to four rooms in each house, loving and living happily with their wives and children, one of the most prosperous and intelligent of all the African tribes, though living in one of the most remote spots on the planet. One seeing the happy, busy, prosperous lives which they lived could not help feeling that surely the lines had fallen unto this people in pleasant places.

But within these last three years how changed they are! Their farms are growing up in weeds and jungle, their king is practically a slave, their houses now are mostly only half-built single rooms and are much neglected. The streets of their towns are not clean and well-swept as they once were. Even their children cry for bread.

Why this change? You have it in a few words. There

are armed sentries of *chartered** trading companies, who force the men and women to spend most of their days and nights in the forests making rubber, and the price they receive is so meager that they cannot live upon it. In the majority of the villages these people have not time to listen to the gospel story, or give an answer concerning their soul's salvation. Looking upon the changed scene now, one can only join with them in their groans as they must say: "Our burdens are greater than we can bear."

Just near the mission station, however, it is still reasonably prosperous. The parents send their children to school and to church. Many of them are in training to become teachers and preachers to their own people. The industrial part of the work is doing beautifully. Church services are held daily in all the near villages. Sabbath schools are taught by competent evangelists. The Lord is showering blessings upon them, and they appreciate it and prove it by their works.

In 1890 our church sent a lighted torch into Central Africa, entrusting it into the hands of the immortal Samuel N. Lapsley. The light has not been extinguished and shall never be. It has sent forth its rays of light and life into hundreds of homes, and the great highway from Central Africa to Glory has been lighted up by it, and thousands have been led to walk therein. May a blessing rest upon all who have in any way aided in sending the light into this dark land.

*NOTE.—Rev. W. M. Morrison, D.D. (co-defendant with Dr. Sheppard), writes that in the indictment much is made of the use of the word *"chartered"* instead of the word *"concessionary,"* in describing the Company Kasai. The amount of damages named in the suit is 80,000 francs, $16,000. The alternative penalty is five years' imprisonment.

LETTER FROM REV. W. M. MORRISON, D.D., TO DR CHESTER, SECRETARY OF THE EXECUTIVE COMMITTEE, NASHVILLE, TENN.

Luebo, Congo Free State, Africa,

February 24, 1909.

My Dear Dr. Chester: Well, the long-threatened suit of the monopolistic trading company here against Sheppard and myself has at last materialized. The summons came to us a day or so ago. The grounds of the suit are "the publication in the 'Kasai Herald,' of January, 1908, certain statements utterly false, which have brought great damage to the company." I judge, however, from the way the summons is worded that there will not be very much effort made to disprove our statements with reference to the abusing of the natives, which is the point really at issue; but the whole trial is to center around a quibble about the word 'chartered,' which occurs in the article. The company contends that it is not a chartered company. Of course, what the difference between a chartered company and a "concessionary" company is may not be very plain to the average man, but these people are grabbing at straws in their effort to defend themselves and the system which they have put into operation, which system they mean to perpetuate under the new régime here unless the Powers interfere.

I inclose you letters which I have written to our Consul at Boma. In these letters you will note that I believe this trial is intended as a test case. In view of the fact that it is not so much the company, as the Government itself and its whole policy which is involved, I believe we cannot expect an impartial trial of this case. *You know that the Government, which is really Leopold and the little coterie about him,* owns fifty per cent of the stock in this company.

Leopold appoints the judges and all of the important officials of the Government. Therefore, can it be expected, especially considering the general character of the man, that there is any idea of giving us justice?

You may remember that in the famous Stannard case (an English missionary), the Government at first decided against him, and he was condemned to pay or go to prison. But when the injustice of the whole proceeding aroused such public indignation in England, the Government reversed its own decision. This was only done, however, after wide publicity had been given to the fact that Stannard had been proved guilty. *It will also be remembered that Stannard's witnesses were put in prison* and were so intimidated that they testified contrary to what they knew to be the facts. We have no assurance but that our native witnesses will be treated in the same way. The Bakuba are very timid, and I believe we shall have great difficulty in getting any of them to go all the way to Leopoldville, nine hundred miles away.

And just here you will note this feature of the transaction. To begin with, *we are dragged, with our witnesses, all the way to Leopoldville, nine hundred miles away, when the trial, so far as we know, could have been held at Lusambo just as well.* But nothing else need be expected from such a Government.

We were all hoping that with the new régime there would come some manifestation of a change in spirit, but, so far as I see, none whatever. You mentioned in one of your recent letters to me that you thought the new Government ought to remove all the old officials and start anew. Not only has this not been done, but there is every sign that the old ways are to be perpetuated in full force.

I am by this mail writing to our Consul at Boma. I in-

close you the letter. Also one written to the English Consul.

We are looking for our steamer any day back from the Pool. Then we shall see about what arrangements we can make about getting down to the Pool. The chances are that our steamer will have to spend the dry season at Bena Makima, for I doubt if she can come up here to Luebo as late as we shall have to return, for you note that the trial is set for the 25th of May. Trusting that the Lord may soon put down the oppressor and show his hand in behalf of the poor and needy in this unfortunate land, I am,

Yours most cordially,

W. M. MORRISON.

LETTER FROM DR. CHESTER TO HON. PHILANDER C. KNOX, SECRETARY OF STATE, WASHINGTON, D. C.

Sir: In behalf of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States, I desire to lay before you the facts and documents relating to a charge of criminal libel which has been brought against two of our missionaries in the Congo Independent State, Africa, Rev. William M. Morrison, D.D., and Rev. W. H. Sheppard, D.D., by certain officers of the Company Kasai, one of the concessionary rubber companies operating in the Kasai District in the same territory covered by the work of our Mission.

We are informed that the charge brought against these missionaries is founded on an article published in the "Kasai Herald," a magazine published by our missionaries at Luebo, dated January, 1908. A copy of this article is herewith submitted.

We are constrained to ask the intervention of our De-

partment of State for the protection of these missionaries in their rights as American citizens, for the following reasons:

1. In the year 1905 a missionary of the English Baptist Church, the Rev. Edgar Stannard, was accused and tried before a Court of the Congo Independent State on a similar charge. A pamphlet issued by the Congo Reform Association, entitled "The Stannard Case," giving an account of the proceedings had in that trial is herewith submitted, together with a brief summary of the contents of the said pamphlet given on a separate sheet and included in the list of documents herewith submitted.

We are informed that since the trial of Mr. Stannard, a new law relating to the subject of "defamation" has been promulgated, making the penalty following conviction of the same offiense of which Mr. Stannard was convicted "a maximum of five years' imprisonment and a fine of one thousand francs, or one only of these penalties."

Considering the severity of this penalty, we feel it incumbent upon us to invoke the aid of our Department of State in preventing any such miscarriage of justice under the forms of law as we believe the records show to have occurred in the case of Mr. Stannard.

2. That we have just reason to fear a failure on the part of the authorities of the Congo Independent State to give our missionaries a fair trial according to American ideas in this case seems to us evident from the manner in which the case has been conducted thus far. The alleged offense was committed nearly a year and a half ago. The acquittal of the missionaries will depend upon their being able to prove before the court the truth of the statements made in their publication. The witnesses by which these statements must be substantiated are members of the Baku-

ba tribe, which tribe is and has been terrorized by the agents of the Company Kasai, and they will, for that reason, be difficult to persuade to appear before the court under any circumstances. A most remarkable circumstance is that the place designated for the trial is Leopoldville, which is about nine hundred miles distant from Luebo, where the missionaries reside, and about a thousand miles distant from the place where the Bakuba witnesses must be found. Furthermore, the date of the hearing has been fixed for May 25th, by which time the low water in the Kasai River will, in all probability, make it impossible for the steamer owned by our Mission to navigate the river higher up than Bena Makima, a distance of two hundred miles from Luebo. It will be necessary for our missionaries and the witnesses they must bring before the court for their defense to travel this two hundred miles of the journey by caravan. It will also be not less than five months before they will be able to return to Luebo by steamer. During these five months it will be necessary for them to remain at Leopoldville with their witnesses at a very heavy expense. Would such proceedings be tolerated in the trial of an American citizen at home? If not, must we submit to them in the trial of our citizens in the Congo Independent State?

We feel assured that the mere statement of the above facts will be sufficient to show that we are justified in calling upon our Department of State to intervene in this case.

We desire to call special attention to the article taken from the "Kasai Herald," on which the charge of libel is founded, and respectfully ask that a comparison be made of the charges brought in that article against the Company Kasai and its agents with the reports sent to the Department by Consuls Smith, Slocum, Memminger and Handley.

on the conditions which they found prevailing in the same territory.

We desire, in closing, to express our profound gratification at the stand already taken by our Government, in declining to recognize the transfer of the sovereignty of the Congo Independent State from King Leopold to Belgium, except upon the basis of satisfactory guarantees of the abolition of forced labor and the restoration to the natives of their rights in land and in the produce of the soil, of which rights they have been deprived by the legislation and procedure of the Congo State. This, together with our whole previous experience in such cases, leads us to feel the utmost confidence that nothing will be left undone that can properly be done by our Department of State to protect our missionaries from the present threatened injustice and to safeguard their treaty rights.

In behalf of the Executive Committee of Foreign Missions. Very respectfully yours,

S. H. CHESTER, *Secretary.*

In a personal interview following the presentation of the above statement, it developed that, by an act of Providence, the State Department received the report of Consul-General Handley, confirming all the allegations in Dr. Sheppard's article, on which the indictment was based, on the same day that the statements of Dr. Morrison as to the unreasonable requirements of the Congo Government reached Washington. As the result of this interview of Dr. Chester's with the State Department, the American Legation at Brussels was instructed to demand of the Belgian Government a change in both the date and the place of the trial, so that the accused missionaries might procure

the attendance of the witnesses needed for their defense without unnecessary inconvenience and hardship. In response to this demand the date was changed to September 24th, 1909. As stated in the text, Hon. Emil Vandervelde, of Belgium, went to Leopoldville as attorney for the missionaries; and, as a result of his masterly defense, they were acquitted.

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